A Defence of the Olde, and *True profeſsion of Chriſtianitie,* againſt the new, and counterfaite ſecte of Ieſuites, or fellowſhip of Ieſus:

Written in Latine by P. Boquine a Frenchman, borne in Borges, & Profeſſor of Diuinitie, in the Vniuerſitie of Heidelberge:

Tranſlated into Engliſhe by T. G.

Whereby maye bee perceiued, howe falſlye the Ieſuites vſurpe the name of Ieſus, and how farre off they are, from the thing ſignified thereby, and what their profeſsion, and purpoſe is in truth: otherwiſe then they beare the worlde in hande.

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BRITISH MUSEUM

To the Right Honourable, his verie good Lorde, the L. Fraunces Russell, Earle of Bedforde, Knight of the most Noble order of the Garter, and one of her Maiesties most Honourable privie Councell, T. G. wisheth encrease of grace, true zeale, and knowledge, together with all spirituall giftes in Iesus Christ.

AS our Saiiour Christ (Right Honorable) hath buylded his Church, which he hath so dearely bought, and purchased, vpon him selfe the onely sure rocke, and foundation thereof, then the which (as thApostle sayth) no other can be layde: So on the other side, hath Satan alwayes sought nothing more, then to vndermine, shake, and (if it were possible) to ouerthrow the same. For he well perceiueth, that so long as this spirituall house, & glorious buylding standeth firmly, and surely grounded, and founded vpon Christ the euerlasting trueth, the way, and the life, contayned in the doctrine of the Prophets, and Apostles: (whiche they not onely haue deliuered to the Church by liuely voyce: but as the faithfull Notaries, and Secretaries of the holy Ghost, haue also registred, and cõmitted to writing in the sacred Scriptures, for the

1. Cor. 3. 11. Eph. 2. 20. Matth. 16. 18.

Io. 14. 6.

Rom. 15. 4.

continuall comfort, and instruction thereof) it remayneth vnremoueable, and inuincible agaynst hell gates, and all the stormes, and tempests raysed agaynst it, by him, and all his instruments. Wherefore he layeth all his batterie, and bendeth all his forces agaynst this foundation, labouring by falsehood, and lyes, whereof he is the father, to corrupt, depraue, alter, obscure, and deface the Gospell of Christ, and the worde of life: and thereby to subuert, and ouerturne, or at the least, to weaken, and shake the fayth of the faithfull, resting wholle therevpon. This hath bene euer from the beginning his practise, and is at this day, and shal be vntill his kingdome be vtterly remoued, and taken away. Wherefore he is fitly named by Christ, a lyer, and a murtherer from the beginning. For as by lyes he laboreth eyther to extinguish, and abolish, eyther to discredite, and peruert the trueth of the worde: So doth he therby intende, and purpose the murdering, and destruction of mankinde both body, and soule. For the which cause our Sauiour Christ, as a moste wise, and prouident, and therwithall louing, and carefull head, and gouernour of his people: foreseeing the daungerous, and malicious attempt of his, and their aduersaries, giueth warning thereof vnto them before hande, that they might not be founde vnprouided, and vnfurnished, when they should be assaulted, and so by securitie, and carelesnes, loose the field, and the victorie. Therefore as well Moses, and the Prophets, before the comming of Christ, inspired with his spirite, as also at his comming in flesh, he him selfe, and his

Matb. 7. 24. 25.
Io. 8. 44.
Io. 8. 44.
Deut. 13.

his Apoſtles do giue vs a watchworde, and often admoniſhe vs to auoyde, and take heede of falſe Prophets, falſe Apoſtles, and falſe teachers, though they worke ſignes, and myracles, and come in ſheepes clothing, that is, make neuer ſo great a ſhewe of the true Prophets of God in outward apparãce: yea though they (following the ſteppes of their father Satan, who transformeth him ſelfe, the ſooner to deceiue, into an angell of light,) turne themſelues into the Apoſtles of Chriſt. Herehence is it, that the Apoſtle Paule chargeth the Galathians not to beleeue an Angell cõming from heauen, but rather to holde him accurſed, if he ſhould teach vnto them any other doctrine, then that which at his mouth they had receyued. In which words he implieth a high, and a waightie reaſon, to wit, that the mueth of the glorious Goſpell of Chriſt is ſuch, and ſo great, that not onely no humayne authoritie, and waye of perſwaſion whatſoeuer, ſhould moue vs to forſake the ſame: but that no angelicall, or heauenly meſſenger whatſoeuer ſhoulde perſwade vs to the contrarie thereof. To the ſame purpoſe Iohn willeth the faithfull not to beleeue euery ſpirite, but to trye the ſpirites whether they be of God, becauſe many falſe Prophets are entred into the world. But albeit this warning, and caueat agaynſt falſe Prophets be in diuers places giuen vnto vs: yet then eſpecially doth our Sauiour Chriſt, and his Apoſtles labour to ſtirre vp the godly to a more continuall, and earneſt watchfulnes, and warynes, when they foretell of the ſtate of the later dayes, wherein we liue: by howe muche

Matth.7.15.

2.Cor.11.14.15.

Gal.1.8.9.

1.Io.4.1.

they foreſawe thoſe times ſhould be more perilous, then any other, in the which Satan, perceiuing his time, and kingdome to be ſhort, ſhould rage moſt violently, and vſe moſt extreme tyrannie, and put in vre moſt ſtraunge, and vnwonted practiſes to driue them from the onely foundation Chriſte. Take heede (ſayth our Sauiour, ſpeaking of theſe later times) that no man deceiue you, for many ſhall come in my name, ſaying, I am Chriſt, and ſhall deceiue many, and there ſhall ariſe falſe Criſtes, and falſe Prophets, and ſhall ſhew great ſignes, and wonders, ſo that (if it were poſsible) they ſhould deceiue the very elect, beholde I haue tolde you before. Paule the Apoſtle likewiſe ſayth, that in the later tymes, which he therfore calleth perilous, men ſhould depart from the fayth, and ſhould giue heede vnto ſpirites of error, and doctrines of diuels, which ſhould ſpeake lyes through hypocriſie, and haue their conſciences burned with a hote yron: that moreouer ſome ſhould haue a ſhewe of godlines, but ſhould denie the power thereof, from which he willeth vs to turne awaye: that as Iames, and Iambres reſiſted Moſes, ſo ſhould theſe reſiſt the truth, being men of corrupt mindes, and reprobate concerning the fayth. Peter alſo, & Iude, declare that there ſhould be falſe teachers, which ſhould priuily bring in damnable hereſies, euen denying the Lord that had bought them, and that many ſhould folow their deſtructions, by whom the waye of trueth ſhould be euill ſpoken of, and ſhould turne the grace of God into wantonnes, and deny God the onely Lorde, and our

Lorde

Apo.12.12.

Math.24.4.5.11.
23.24.25.26.
Mar.13.21.
Luke.17.23.

1.Tim.4.1.2.3.
2.Tim.3.1.2.3.
4.5.

2.Pet.2.1.2.3.
Iud.4.18.

Lorde Iesus Christ. But that is chiefly to be considered, and marked, which the Apostle Paule writeth of Antichrist, and his comming. For before the later day, he sheweth that there should come an Apostacie, and departing from the faith, and that the man of sinne should be discloſed, euen the sonne of perdition, which is an aduersary, and exalteth him selfe agaynst all that is called God, and is worshipped: so that he shall sit as God, in the temple of God, shewing him selfe that he is God, that euen in his time the mysterie of iniquitie began to be wrought, that his comming should be with the effectual working of Satan, with al power and signes, and lying wonders: and in all deceaueablenes of vnrighteousnes among them that perishe, because they receiued not the truth, that they might be saued: and that therfore God should sende them strong illusions, that they might beleue lyes, that all might be damned, which beleeued not the trueth, but had pleasure in vnrighteousnes. In these words the Apostle doth most fully, and liuely set foorth the whole kingdome of Antichrist, to wit, that he should bring with him a departing from the fayth, as the word doth sounde, that he should be openly discouered to the world to be the man of sinne, full of all abhominall and haynous attempts agaynst the maiestie of God, that he should be the childe of perdition, working his owne and others destruction: that he should not onely directly set and oppose him selfe, but also exalt and lift vp him selfe agaynst God: that he should sitte with authoritie in the Church of God, and aduaunce

2. *Thes.* 2. 3. 4. 8. 9. 10. 11.

Antichrist.

The liuely description of the kingdome of Antichrist.

nounce him ſelfe as God: he declareth further, that euen from the time of the Apoſtles, Satan hath priuily ſought to laye the foundation of this his Antichriſtian kingdome: and the meanes to bring the ſame to paſſe, he alſo deſcribeth, to wit, that it was done by the effectuall and mightie working of Satan, with all power, and lying ſignes, wonders, and myracles, and all ſubtiltie, craft, and deceite. Finally he ſheweth who they are that ſhall be ſeduced, and deceiued thereby, namely, they that are caſtawaies, and ordeined to deſtruction: and he addeth therewithall a reaſon thereof: the contempt of the trueth, whereby they might be ſaued: and that this ſhall be the iuſt iudgement of God, to giue them therefore ouer to the ſtrong illuſion of ſeducing, and erroneous ſpirites, to their vtter confuſion, & deſtruction.

Theſe things (Right Honorable) beeing conſidered, and layde together, and compared both with the former, and the preſent ſtate of the Church of Chriſt on the one ſide, and the pernitious practiſes of Satan in both: we ſhall eaſily perceiue that in the later, he hath farre paſſed the former: and that in both, he hath euer ſtriuen agaynſt Chriſt the foundation of his Church: and the very effectes do declare the ſame, if we looke but a litle therevnto. For immediatly at the firſt publiſhing of the Goſpell, he brought to paſſe, that Chriſt became a ſtumbling blocke, and a rocke of offence vnto the Iewes, as he is alſo at this day: and to the Greekes and Gentiles fooliſhnes, as likewiſe iu their offspring, the Cerinthians, Marcionites, Maniches. Arrians, Neſtorians, Eutichians, and ſuch like heretikes oppugning his

1.Cor.1.23.

Iewes.

Gentiles.

Heretikes.

diuine

diuine and humaine nature: and at last in the Turkes we see it euidently come to passe. All which waying the doctrine of Christ crucified, with the balances, and waightes of humayne reason, the course of nature, Philosophie, and mans wisedome, haue accounted it but mere folly and playne vanitie. Neuertheles these being open, and professed enemies, and caste out of the body and bowels of the Churche, haue not bin so hurtfull and danngerous, as Antichrist, priuily lurking (as it were) in the very bosome, and sitting in the middest thereof: pretending him selfe not onely to be a true Christian, but also to be the head of the Church of Christ, the Vicar of Christ, the successor of the Apostles, and his Romish religion and doctrine onely, to be the Christian Catholike, and Apostolike, though it be neuer so expresly, and directly to the contrary: and by his Traditions, Canons, Councels, and determinations, chalenging vnto him selfe authoritie vppon the consciences of men, in making them equall, and of like force with the written word of God, and exacting obedience therevnto, vpon payne of condemnation. To be short, erecting a blasphemous sacrifice of the Masse expiatorie, and satisfactorie for the quicke and the dead, agayust the onely most sufficient and perfect sacrifice of Christ, robbing him at once of his kingly, Priestly, and Propheticall dignitie and office: and so consequently spoyling him of his soueraigne titles, and names, Iesus and Christ, and therewithall his Church of the benefite, cause, and ende of his comming in flesh. By this Romishe Antichrist, and his members, Satan hath

Antichrist and his doctrine.

Concil. Florent. dist 22.22. Sacrosancta.

Concil. Triden. 1. decret. Sess. 4. Lind. li. 1. ca. 4.

Bonifac. 8. Extra. vnam sanctam.

Trid. Concil. sess. 7. ca. 1. Carh. Rom.

Antichrist a more deadly enemy to Christ and his kingdome, then all other.

hath more mightily preuayled agaynst the Church of Christ, and shaken the foundation thereof, more daungerously, subtilly, secretly, and continually, then euer he did before. For although he hath not in flat wordes with the Iewes, Turks, Arians, and such like heretikes, denied the Godhead of Christ, or his manhood: yet in effect hath he done the same, in depriuing him of his office, as I haue sayde, and the end and scope of his comming, which is, to be the onely Christ, the annoynted, and holy one of God. Therefore Iohn describing Antichrist, sayth, he shall denie Iesus to be that Christ, and that therein he should deny the father, and the sonne, because whosoeuer denieth the sonne, the same hath not the father. And agayne, Euery spirite that confesseth not Iesus Christ to haue come in the flesh, is not of God, and this is the spirite of Antichrist, of whom ye haue heard, howe that he shoulde come, and now already he is in the world.

1. Io. 2. 18. 22. 23

1. Io. 4. 2. 3.

The means vsed by Antichrist to set vp his kingdome.

But to omit the monstrous, and manifolde errors, drawen from the sinkes and puddles of all heretikes, wherwith this confuse, and huge Babell of this Antichristian kingdome haue bin buylded vp: the meanes, and instruments wherby the same haue bine brought to passe, are rather at this time shortly to be noted and marked, as seruing most vnto my purpose. The Apostle Paule, as I haue touched before, sheweth, that Satan should to the accomplishing therof, vse all power, falshood, deceit, & strange illusions. And the same doth the spirit of God set foorth in the Reuelation, by the image of a whore gorgeously arayed with purple, and scarlet,

2. Thes. 2.

Apo. 17. 1. 2. 3. 4

ſcarlet, & attyred with golde, precious ſtones, and pearles: hauing a cuppe of golde in her hande, full of the abhominations, and filthines of her fornication, wherewith ſhe maketh drunken the kings and inhabitauntes of the earth. Hereby the ſpirite of God paynteth out the hypocriticall, and goodly outwarde ſhew, which as well Antichriſt, and his miniſters, as his doctrine ſhould make vnto the world, therby to ſeduce, and deceiue the ſame. This although it may be perceiued to be moſt true fro time to time, in the hypocriticall ſwarmes of Popiſh Abbots, Monkes, Fryers, and ſuche other religious orders, as likewiſe in the ſcholmen, and Canoniſtes, the ſpirituall enchauntments, and bewitchings of whoſe gloſes, diſtinctions, definitions, and concluſions, haue as ſtrong illuſions beguiled the world, and not onely the ſimple ſort, but the very wyſeſt them ſelues, and moſt learned: yet eſpecially the ſame is to be ſeene at this daye, in the new, and lately inuented Secte of the Ieſuites which the Romiſhe Antichriſt hath ſet foorth as the laſte proppe, and ſtaye of his totering, and ruinous kingdome. For he perceiuing, (that as the Apoſtle Paule hath foreſhewed,) Chriſt hath begonne to conſume it with the breath of his mouth, and aboliſhe it with the brightnes of his comming, that is, the preaching of his glorious Goſpell: and ſeeing moreouer the world to growe to a diſliking, and contempt of the ignoraunce, ſluggiſhnes, and lewdnes of their other orders taken from men, as Dominicke, Benedict, Fraunces, and ſuche like: hath ſent abroade into Chriſtendome this newe Secte, hypocri-

2. *Theſ.* 2. 8.

hypocritically adorned with the name of Iesus, & furnished with more shew of learning, holines, & godlines, thē their other Popish fraterternities: to the entent that Iesus Christ may be the sooner betrayed, while these holy Iesuites giue him a Iudas salutation, and kisse. And because he standeth in good hope that these be the men, by whom he shall recouer agayne, that so large a circuit of ground, which hee hath loste, and Christe by his Gospell hath gotten in Germany, Fraunce, Englande, Scotlande, Denmarke, Swethlande, and other countries in Christendome: he maketh great account of them, and chiefly fauoureth, cherisheth, encourageth, aud aduaunceth them: bestowing vpon them to the mayntenaunce, and increase of their nurceries, and Seminarie houses, great Abbasies, lands, liuings, & sumptuous buyldings, in Italy, Fraunce, and some partes of Germany. Furthermore, he vseth this speciall policie, to cause them by al meanes priuily to allure, and entice the youth of the Vniuersities, and countries, where the Gospell is preached, to depart from the places where they are, vnto these their Seminary houses, to the ende, that being there for a time nouseled, and trayned vp, vntill they be hardened in hypocrisie, obstinacie, and malice agaynst the trueth, and poysoned with the pestilent errors of the Romish Antichrist: they may be sent out as newe false Apostles into their owne countries, or els thither, where it is thought they may do most harme. Wherin they folow their forefathers the Scribes, and Pharises, the like hypocrites, who (as Christ sayth) compassed

Mat. 26. 49.

The Iesuits giue Iesus a Iudas salutation and kisse.

The Iesuites the Popes chiefe hope.

Our Vniuersities of Oxforde and Cambrige haue had to muche experience thereof.

Mat. 23. 15.

paſſed the ſea and land, to make one proſelite, or of their profeſsion: and when he is made, make him two folde more the childe of hell, then they them ſelues: And therfore that heauy woe which Chriſt pronounced againſt the Phariſees, muſt needes, if they repent not, light vpon theſe Ieſuites, whoſe wicked example, as in diuers other things, ſo in this they doe embrace.

The conſideration of theſe ſpirituall practiſes of Satan in this newe ſupplye of falſe Prophets of Antichriſt, wherewith he oppugneth our fayth, beſides the outwarde forces, and worldly policies and enterpriſes, which he ioyneth therewithall: as alſo the peſtilent ſeedes of Arrianiſme, Anabaptiſme, Libertiniſme, the Familie of Loue, Epicuriſme, and Atheiſme, which he hath euery where ſowen, (I feare me, while the Shepheards of Iſraell were a ſleepe:) ought to awaken al the profeſſors of the Goſpell, and to make vs to looke about vs, and to ſtande continually (as it were) vpon watch and ward, eſpecially thoſe whom the Lorde hath appoynted to be watchmen, & ouerſeers of his people. Nowe the waye to withſtande theſe ſtrong temptations of Satan, and his miniſters, is to ſticke faſte vnto Chriſt the foundation of our fayth, deliuered vnto vs by the Goſpell of trueth: and (as he giueth vs warning) as good Eagles to flee to the carkaſe, and therevpon to reſt and perſeuere vnto the ende: ſtopping our eares at the voyce of all falſe prophets, and lying ſpirites, which goe about to withdrawe vs from the ſame, and acknowledging onely, as the good ſheepe of Chriſt, his voyce beeing

Math.13.24.

The waye to auoyde Satans & his miniſters temptations & aſſaltes.

Mat.24.13.28.

Io.10.

our true and onely head ſhepheard, ſpeaking vnto vs in his holy worde. And to the intente our countreymen, which as yet are not ſo wel acquaynted with the name, profeſsiõ, doctrine, and purpoſes of theſe Ieſuites, (and therefore are the ſooner to be deceiued thereby) may be the better armed, and prouided agaynſt them: I haue thought good to tranſlate this little Treatiſe into our mother tong, written in Latine by a learned, and godly man, beeing publike profeſſor of Diuinitie in the Vniuerſitie of Heidelberge, who as wel for that he remayned in that place, neare vnto the whiche they haue buylded ſome of their neaſtes: as alſo for that he had diligently read ſome of their bookes, had good cauſe to knowe them. The methode, and order which he vſeth, and the matter therein conteined, I truſt is ſuch as can not miſlike the godly: and I had rather the ſame ſhould be gathered by the reading therof, then by my report. Only this I will ſay, that I thinke it to be very neceſſarie, and profitable for this preſent time, and occaſion: wherein we are newly and freſhly aſſaulted by theſe Antichriſtian Champions, albeit with the olde and rouſty weapons, ſomewhat ſcowred and burniſhed: but of the ſame edge and force that the other were of. They maye be perhaps terrible to thoſe, which only looke vpon the brightnes thereof, but not to them which haue more regard to the ſharpnes, & ſtrength of the ſame, as in the late combate with them by triall it was founde. As for the cauſes which haue moued me to dedicate this ſmall labour vnto your Honour, they are two. The one,

because

becauſe the Author making his choyſe, hath offered the ſame vnto a moſt godly Earle: and therefore hath moued me to tender the ſame, to a perſonage of no leſſe honor and godlynes: that it may come into the hands of men, with the better acceptation, and liking. Secondly, for the priuate duetie, and thankfulnes, which I owe vnto your Honor, in reſpect of that courteſie, and good will your Honour hath extended as vnto all other, of my calling, ſo alſo vnto me. And becauſe I was not able to do that which other haue done of their owne abilitie in this matter, I haue (rather then I would doe nothing) borowed of an other to ſupplye my want. Howſoeuer it be, my good will hath not wanted. This onely is my deſire, at the Lords hands, that, as I hope, your Honour will not refuſe this ſo ſimple a duetie of my parte: ſo the fruite and benefite thereof may come vnto many. The Lorde encreaſe his ſinguler giftes, and bleſsings in your Honour, to his glory. From London the thirde of Nouember. 1581.

Your Honours in the Lorde moſt humble to commaund

T. G.

To the Honourable, and noble Earle Lewys a Seyn, Earle in *Witgenſtein, and Lorde in Homburge*, chiefe Gouernour of the Palſgraue his Court, Peter Boquine ſenderh greeting in the Lord.

I Am perſuaded with ſome of my friendes often exhortations (noble Earle) to ſuffer to bee publiſhed, ſuche thinges as I haue thought vpon, touching the newe order of Monks, which Italy an other Affricke in this kinde, hath lately brought into Chriſtendome. For ſithens I hard both of the title wherewith this newe army of Satan bewtifieth it ſelfe, as alſo the ſuttletie with which it inſinuateth it ſelfe to the worlde: many thoughtes entred into my minde, as well of the continuall hatred of this enemy againſt Chriſt: as of his craft, and power in aſſaulting the Church. For as he ſheweth a ſingular wylines in his deuiſes: So in the execution, and performance thereof, hee declareth a maruellous

The conſideration of Satans continuall hatred, and craft againſt the

lous power, wherewith he is endued: the earneſt meditation, and conſideration whereof, I thinke to be a great helpe, and furtherance vnto godlines. Wherefore I ſuffered my ſelfe the rather to bee perſuaded, to communicate to the gentle readers (for others I make no account of,) ſuch things as came into my minde. And whereas I ſee the cuſtome of dedicating, and inſcribing vnto ſome man newe workes, to haue bene receiued of all men: and the ſame to be both ancient, and not vngodly, it may be perceiued by the onlie example of our Euangeliſt Luke: who doubted not to dedicate his hiſtorie of the Goſpell, and the Actes of the Apoſtles, to a man which in deed loued God, & godlines: I thought good to follow him. Now while I conſidered, vnto whom I ſhoulde offer this my labour, who might bee not ſo much a Patron, as an indifferent iudge thereof: you eſpecially (noble Earle) for your ſingular godlines, learning, and curteſie, ioyned with great wiſedome came vnto my minde. For I knowe your iudgement to be ſuch, and ſo ſound: that thoſe which profeſſe them ſelues to loue, and fauour the trueth, and godlines: may ſafely,

Church profitable to the godly.

Luk. 1.4.
Act. 1.1.

ly, and worthilie reſt in him. Therefore I truſt, you will accept the ſame, according to your curteſie, with the like minde, I preſent it vnto you: that is to ſay ſincere, and well meaning. And ſo you ſhall haue me now alreadie ſundry wayes indebted vnto you for your ſingular gentlenes, hereafter moſt beholding vnto you.

At Heidelberge the Calendes of Ianuarie. Anno. 1576.

Your Honours moſt dueti-full, P. Boquine.

TO THE GENTLE READER, *P. B. wiſheth health in the Lorde.*

THey that earneſtly conſider the ſtate, & condition of the Churche of Chriſte vvhile it is a ſtraunger in this world, & doe diligently marke the courſe, and proceeding thereof: doe eaſily perceiue, howe truely, and aptly it is commonly compared to a ſhip toſſed with diuers windes in the midſt of the troubleſome ſea, and ſhaken with many tempeſtes following one the other: & how rightly alſo it is called of ſome the militant, or warfaring Church. For it is, as it were an army which is alwayes in the field, and is alwayes beſieged of the enemy: and is often times aſſaulted, and continually ſet vpon with newe policies, and attemptes. For it neuer enioyeth ſure peace, no not ſo muche as ſafe truce: but if there ſeeme to bee any, the ſame is full of treachery.

The Church of Chriſt like a ſhip in the ſea.

The Church of Chriſt euer aſſaulted by ſatan.

For that perpetuall enemye of Chriſt, is neuer quiet, is neuer wearie, doth alwayes enuy his dignitie, glorie, and power: and hee neuer ceaſeth to lye in waite for the life, and ſaluation of the godly, and is neuer ſatisfied with their blood. And although he may ſeeme ſometime to abate, and ſlake a litle of the fiercenes of his endeuour, yet hee ſtill remaineth one, nothing ceaſing his hatred, and deſire to worke miſchiefe. Therefore he raiſeth vp euer nevv ſouldiors againſt the hoſt of Chriſte, and ſendeth thé forth furniſhed with new weapons, & deceits. And that which is more to be maruelled at, this enemy and wonderfull practiſer, euen from the beginning hath craftily ſought out of the verie boſome, and as it were the verie bowels of the Church, thoſe by whome hee might vnder the pretence of truth, and godlines, trouble, ſhake, and labour to ouerthrow the kingdom of Chriſt, to wit, his church. Which thing they that are readers of antiquitie, and skilfull in the Church hiſto-

Satan raiſeth enemies out of the Church, againſt the Church.

hiſtories, doe well knowe. Yea, and our age is full of plaine, teſtimonies, and examples thereof: inſomuch that there is nothing to bee wiſhed, but that we diligently conſider of theſe thinges. Neither ought any man to marueil that our beſt guide Chriſt, doeth ſo often and ſo earneſtlye exhorte his vnto continuall watchfulnes: eſpecially thoſe, whoſe duetie it is to watch, and to haue charge ouer the ſaluation of the people. Vnto the which care euen their Captaines continuall preſence, and defence ought to edge them, and to ſturre them vp. For as he is neuer abſent, ſo he neuer either ſleepeth, or ceaſeth, beeing much more readier, and abler to giue ſaluation promiſed vnto thoſe that beleeue in him: then the enemy is to bereaue them of the ſame. Wherefore if any thing be wanting in this behalfe to them that fight vnder his banner, the fault is altogether in them ſelues: neither haue they to blame any thing, but their owne either perfidiouſnes.

Chriſt for good cauſe exhorteth vs to watchfulnes, eſpecially the ſhepheards of the flocke.

diouſnes, either ſlouthfulnes. Verely it were a ſhamefull thing, and worthie grieuous puniſhment in this caſe, to bee ouercome, or yeld to the enemy. For what can bee more blame woorthie, then that there ſhould bee more endeuour, diligence, & paines taken in mainteining of falſhood, then in defending the trueth, in eſtabliſhing vngodlines, thē in vpholding of godlines: in procuring an others deſtruction, then in preſeruing our owne ſaluation? Many examples we haue old, and newe of the diligence, and faithfulnes, that as well all Chriſtians, as chiefly they that ſuſteine the perſons of teachers, ought in this behalfe to render vnto Chriſt. That ſome are ignorant of the old, I eaſily doe beleeue: but that any almoſt ſhould not knowe the newe, I can not bee perſuaded. For as yet they are well neare before euery mans eyes. For who knoweth not at what time within this fewe yeres the light of the goſpell, by the exceeding goodnes o Godſ

The attempts of the miniſters of ſatan, and Antichriſt to put out the light of the Goſpell lately by the goodnes of God reſtored.

God, was reſtored vnto the world: ſo ſoone as it began to appeare, & to caſt foorth ſome ſmall beames, that therewithall came foorth certaine Miniſters of Satan, and Antichriſt: who as Owles, and Battes accuſtomed to darknes, laboured by all meanes, & force they could, to let it, that it ſhoulde not ſpread foorth his beames, and to put cleane out the ſhining ſparkles thereof? But on the other ſide many notable men, for godlines, and learning, kindled with the zeale of the glorie of Chriſt, forced with the loue of the trueth, and moued with the deſire of their owne, and other mens ſaluation: withſtoode ſtoutly, and conſtantly their wicked attemptes: and ſo brake with ſtrength, and courage their weapons bēt againſt them: that mawgre the enemies, though neuer ſo many, mightie, and eger: that heauenly light iſſued out, and ſpread foorth his beames both farre and wide, as it is at this day to be ſeene. Wherefore the faithfull ſeruantes

The great zeale and godly trauels of the true Miniſters of Chriſt in the defence therof againſt them.

of

of Chriſt, following the zeale, and induſtrie of the olde Iewes, which
Neh 4. verſ. 17. the hiſtorie of Nehemiah doth ſet out to all poſteritie to be folowed: did ſo repreſſe with the one hande the violence of them that ſet themſelues againſt them, that with the other they ceaſed not to build the Temple: to wit, to gather a church vnto Chriſt. And God our beſt father did ſo aſsiſt, fauour, and bleſſe their continuall labours, and inuincible conſtancie: that the enemy might ſeeme to haue thought that his kingdome had bene ouerthrowne. Wherefore as it commeth to paſſe in ſodaine chaunces, and extreame dangers: hee hath ſodenly prouided a newe ſupply of aide, whiche hee hath ſecretely brought into the chiefeſt tower of his kingdome. For it was ſo ſhaken, and battered, that he perceiued it neare ouerthrowne. But while we which haue ſucceeded into the places and ſeats of thoſe holy men, doe pitifully ſtriue together, Certaine ſpurnes, and byters amongeſt

The Ieſuites a new ſupply of ſatan to recouer his decaied kingdome.

amongſt vs raiſing vp new brawls, & troubles,) by the policie, watchfulnes, and induſtry of this newe aide: the enemy hath ſo reſtored within theſe fewe yeares that ſame his tower: that it may appeare, that the whole crue of Antichriſt ſtande in great hope, ſhortly to recouer their former authoritie, dignitie, and power. And I perſuade my ſelfe, that not only the authours, fauourers, and Patrons of this ſo great euill: but all that giue occaſion thereunto, by what colour, or pretence ſo euer they doe it, ſhall at length bee puniſhed of God the moſt iuſt iudge, & moſt vehement defendour, and mainteiner of the kingdome of his Sonne. And foraſmuch as I am alſo perſuaded, that he will take an account, of all thoſe vnto whom he hath committed his talentes bee they neuer ſo ſmall: I thought my ſelfe not to be free from either faulte, or puniſhment: if I ſhould through feare, or idlenes refuſe to beſtowe that, which I know, is committed vnto me,

The courſe of the Goſpell hindered by diſſentions rayſed by ſome profeſſours thereof.

The hinderers of the Goſpell ſhall not eſcape the iudgement of God.

The cauſe moouing the Authour to write.

me, though it bee neuer ſo ſimple: to put away the ſhame ioyned with manifeſt deſtructiō of the Church: which I perceiue to be laide vpon Chriſt, by this vpſtart hoſt of Satan. For ſeeing theſe galants ſtand before our doores, and builde vp fortreſſes, aduauncing their Capitaines engines into our Schooles and Churches neare about vs: if wee ſhoulde any longer forbeare, might we not worthily be thought willingly, and wittingly to betray the cauſe of Chriſt, and his church: and to withholde in vnrighteouſnes the trueth of God, which wee heare, and ſee to bee by theſe men turned into falſhood? But as concerning the firſt offspring, to wit, the true father of this deuilliſhe broode, which haue fayned vnto them ſelues, and vſurped no leſſe arrogantly, then ſtrangely a name from Ieſu: and in what place, and time, it firſt ſprang vp, although it be lately begotten: yet I perceiue diuers reportes to be made: neuertheles I thought not good to trauell

uell in the ſearching out, and examining thereof. It is well knowne, to be an inuention of man. And if I muſt at once ſpeake my minde hereof, I will doe it in fewe words. If the iudgement of that great Baſile be true, that parentes are knowen by the likenes appearing in their children: & if by duetie, and obediēce vnto their parentes, true, and naturall children are wont to bee knowne from baſtardes: this newe impe can haue no other true parentes, then the Romiſhe Antichriſt, and whore of Babylon. For that is moſt plainly prooued both by the reſemblaunce which is betweene them, and the good will, that the one beareth the other. My purpoſe is at this time, to withdrawe the viſor from this monſter counterfaited both by the name, which it proudly chalengeth vnto it ſelfe: as by the thing, which that goodly title beareth the worlde in hand. *I* will only touch the doctrine whiche theſe newe maiſters mainteine, ſo farre foorth as my pur-

The Authours purpoſe in this booke.

purpose suffereth me, or els craueth of me. *I* vndertake not at this time, purposely to refuse it : knowing that it is all one with the Popishe doctrine, which nowe alreadie is sufficiently confuted. Some also of our men hath euen namely examined the same neither slenderly, nor vnluckely. *I* promise such modestie as the matter can beare. To reproue errours, and to rebuke vices, the loue of trueth, and vertue enforceth : as for the desire to cauill, much more to slander, who so loueth godlines, doeth hate, detest, and abhorre it, *I* will deale faithfully. *I* likewise craue of the readers, that they bring with them to the reading hereof, a loue and zeale of the trueth, ioyned with godlines, and desire of their owne saluation.

P. B.

A DEFENCE OF THE old and true Christianitie, agaynst the new, and counterfaite secte of the Iesuites, or felowshyp of Iesu.

Cap. I.

That they do greatlye offende, that take vppon them names, in matters of religion, whiche are not agreeable vnto them.

THe Holy Scriptures do plainelye teache, and experience it self cuidētly proue, that men sinne aswell in woord, and talke, as in deede, and fact. Wherfore they that are of a sound iudgement, will easely confesse, that as manye as haue any care, and loue of religion, oughte to haue as great regard of woordes, as thinges. The same also perswadeth the affinitie, and coniunction, whiche is betweene woordes and the thinges

The Godly ought to haue as great regard of wordes as thinges.

whiche they ſignifie (for it is certayne that the vſe of wordes ſtandeth in the ſignification thereof) being ſo greate, that in ſpeech, in the ſtead of thinges, as he ſayth, we vſe the names therof, and for that cauſe, thoſe wordes in the iudgemente of the wiſe, are counted beſt, and fittеſt which expreſſe things, ſo as they may be moſt plainelye vnderſtode, and doe repreſente them to the hearers mind, euē as a glaſſe doth lay before the eyes of the beholder the ſhape of the countenance, which is before it. Hereof it may eaſely be perceiued that it is the parte of a well meaninge, and godlye minde, to auoyde earneſtlye, not onely filthie, and corrupt ſpeeche: but alſo doubtfull, darke, fond and ſuch as breedeth offence, yea and further that bringeth not grace vnto the hearers, and edifieth not, as the Apoſtle ſayth. For whereas no parte of our life oughte to be voyde of religion, but our mind, our hand, and tounge, ſhoulde be agreeable thereunto: who ſo hath a religious mind, will make choyſe as well of wordes, as of thinges: and he will endeuour in good wordes

Ariſt. in lib. περὶ ἑρμηνείας.

Eph. 4. vers. 24

Coloſ. 4. vers 6.

wordes seasoned with salt (that I may againe speake with the Apostle) and plaine, to vtter that whiche hee doth well, and rightly conceiue, and to vse shorte, because his minde so affected, thinketh it a shamefull thinge, as to erre and to be deceaued, so to deceiue any man: he will chiefly take hæde, that whatsoeuer belõgeth to religion, be setforth of him with godly and religious wordes, whereunto I hold it a most ready, and sure way, to vse the tounge of the holy Ghoste, for so it liketh some to speake) that is: to vse the wordes, which the Prophetes, and Apostles the instrumentes of the holy Ghost haue vsed. For who can doubt, but that thys heauenlye master, that hath reuealed theſe heauẽly misteries vnto them, hath therewithall deliuered wordes, méete to open such great misteries, and suche as are most fitte for the capacitie of men, the hearers thereof? Saint Augustine therefore most wisely, in my iudgement, hath thus written of this matter in his 10. booke of the citie of God, the 23. chap. The Philosophers (sayth hee) vse

The Godlie ought to vse the wordes of the scripture to expresse thinges belonginge to religion.

August. lib. 10. de ciu. dei. cap. 23

The Philosophers ouer-

much libertie in speech, and wordes reproued by Augustine.

wordes at will, and in thinges not hard to be vnderstoode, they feare not to offende the eares of the godly. But we must speake orderlye, leaste the libertie of our wordes, breede in vs an ill opinion concerninge thinges which are thereby signified. By the iudgemente of this learned, and holy man, we vnderstande, that it becõmeth not the godly to speake as they luste, and carnally to conceaue of matters of religion: but that religiously, and reuerently they vse a certaine manner of wordes. Before Saint Augustine his time, wee reade that Ieremy a good writer did worthely reproue in the Valentinian heretickes the libertie of *Irenaus.*

The same also reproued in the Valentinian heretickes.

such kinde of wordes. For the holy Ghost would haue vs so framed, that we should neyther thinke, neither say any thinge but by his direction. The history of the holye Scriptures setteth forth vnto vs many examples, of a mind so framed, and ordered vnto godlines: that it will take in hand all thinges religiously, but that cometh nèereste to my purpose, which Moyses writeth in many places, of the holye

endeuour the godlye had, in geuinge names vnto men euen from the beginning There it is to be seene, by the reasons which are ioyned almost to euery name, that they attempted nothinge, no not in that matter, whiche may seeme to be of no great waighte, vpon fleshly affection: but that they did al thinges, hauing the feare of God to guide them, and his holy Spirite to teache them: which thinge I woulde haue well marked, leaste any man shoulde lightlye esteeme thereof, and thinke it nothing materiall vnto godlines. Yea, and the selfe same writer, as do also other, witnesseth, that God himselfe, hath either geuen, or chaunged the names of some, whome he had made choyse of, for greate matters. And the same to haue beene done also of Christe, the historye of the Gospell doth diligentlye and that not without cause rehearse. Verely he that is touched with the feare of God, will neuer suffer himselfe to be perswaded, that those thynges, are eyther nothynge worth, or triflinge whiche are so earnestlye repeated by the holye writers.

Gen. 17. vers. 5. 32. vers. 28. Iohn. 1. 42.

Neyther let any man saye, that thys was onely done in some fewe men. For we reade the same to haue benevled, in all orders, and degrees of men, which God by his wise counsaile hath chosen, and appoynted: both to teach, and to rule others, and to establishe comely and orderly gouernemente in his churche: then which nothinge can be imagined either more profitable, or more honest: and herehence is it that he woulde haue some both to bee, and to bee called Apostels (to speake nothinge of the manner of the olde people,) some Euangelistes, some Prophetes, Bishops, Pastors, Doctors, Elders, and Deacons: Which titles, it is wel knowne, to be neither idely, neither rashly either deuised, or geuen. For they that see not the reason of their offices, and functions to be conceiued therein, are worthy to see nothinge. For they to whome those offices are committed, are plainely admonished, what theyr duetye is, or what they owe vnto other: and what other should looke for at their handes, & what accompt they oughte to make

The names of offices and functions in the church geuen by God, & why.

Eph. 4. ver. 11.

of

of them. That all these things are cõprehended in one worde, it is cleare: so that whosoeuer knoweth what these wordes meaneth, doth also easelye vnderstande the same. Neither shall it be amisse in my iudgement, to knowe in these titles some steppes of Gods wisedome, suche as appeare in the visible signes of the Sacraments: which to haue bene most wisely chosen out, and ordeyned: all that are of sound iudgement do confes. For they know which are rightly instructed in these misteries, that God by these signes, as it were visible wordes (as Hainte Augustine is wonte to call thẽ) doth speake vnto those that haue their eyes to see, and by these meanes doth teache them that are willinge to be taughte. Like as then these sacramentall signes hath euerye one their significations apte, and agreeable to the institution of God: so by these titles, they that are chosen, and placed in those functions, are put in mind of their dueties. Wherefore euen as in the sacraments, they that vnderstand not what the signes meane, doe re- *Augustin.*

ceaue them to their destruction, as prophaners thereof: so they that vsurpe the titles of these orders and adorne themselues therewithall, and yet performe not the things signifyed thereby: doubtles they shall be iustly punished in their due tims of God the reuenger of so greats wickednesse, as vniust vsurpers of holy thinges. And let these iolly fellowes tell me (I pray you) which no lesse fondlye, or rather unpudently, then boldly, do faine and take to themselues names at their pleasure: if any man in a well ordered common wealth, should take vpon him, any name belonginge to the cheefe Magistrate, as of a kinge, or such like, or should vse the title appertayning to any other dignitie: should not he (vnlesse hee were holden of all men for a fole,) be sayd to haue vsurped the magistracie, and bee proclaymed giltie of high treason? Now if in ciuile dealinge, man doth thus offend, and therefore cannot escape vnpunished, may the same bee done lawfully in the church of Christe? Surely religion is defaced as much also in the be-

ry

ry names and woꝛdes. And to adde this by the waye, thoſe that haue bene eſteemed wyſeſt amonge the pꝛofane Philoſophers, haue wꝛitten, that it is not ſoꝛ euery man to geue names vnto things: and that he hath bene holden foꝛ moſt wiſe, that firſt inuented names, and applyed them vnto things: whoſe opinion is manifeſtly warranted in that Moyſes in Gen. 2. cap. the 19. verſe ſheweth that Adam being made vnto the image of God, appointed names by the commaundement of God foꝛ euery liuing thing. Yea and there are ſome that wꝛite, that it ſkilleth much and is very behoufefull foꝛ the commõ wealth, what name euerie one man be called by: who ſo luſt to way theſe things which I would bꝛiefly point at, not ſtande vpon: wil reſolue, I truſt, that it is not the part of a godly, oꝛ wiſe man, to faine at his luſte, and openly to vſe either the name, oꝛ the ſurname, which agreeth not vnto anye thinge.

Plato in Cratyl. & alibi.

Gen. 2. verſ. 19.

Cap. 11.

That the name of Iesus, and tytle of Christ, were geuen by the commaundement of the Father, vnto the Sonne of God manifested in flesshe.

AND Christ did not take vpon him as witnesseth the Author of the Epistle vnto the Hebrues Ca. 5. the office of a Byshoppe: so it is manifest by the history of the Gospell, that he toke not vpon himselfe, neythers the name of Iesus, neither the title of Christ: but that he was honored therwith, by the decree and expresse commaundement of his euerlasting Father. As for the name of Iesu, both Mathew, and Luke are euident witnesses, that it was geuen him by the Angeles appointment: and least it might seeme vnto any man, either a thinge comminge by chaunce: either not of purpose in flat words, a most iust cause was therewithall ioyned by the heauenly messenger. Ye shall saue (saith he) his people from their sinnes that is to saye: the thinge it selfe shall

Hebr 5. vers. 5

Iesus.

Matth. 1. vers. 21
Luc. 1. vers. 31.

answere this name, least any man should thinke it to be a vaine imagination. I wil not at this time dispute eyther of the originall or etimologie of the name. Is there in ỳ reason which the Angell vttereth, any thinge either doubtful, either darke? And why may it not be well said, that the successor of Moyses, captaine of the people of Israell, to wit, that brought them into Palestine, bare aswell in name, as in office the paterne of this true Sauioure? And what letteth it, but that we may both thinke, and speake the same of that highe Priest the sonne of Iosedeck? for Eusebius writeth, that this name was well knowne vnto the auncient Fathers. What nede in any words: The euerlasting decree of the Father reuealed by the heauenly messenger to his mother Mary, and to Ioseph reputed, by the counsel of God, his Father: by whome Luke witnesseth, and that by name, that the same was fulfilled, as likewise, that of John the forerunner of Christ, may satisfie the godly. Now that the thing ment by that name, is so pe-

Ioshua. 2.

Iehoshuah. Zach. 3. vers. 1.

Luc. 1. vers. 31. 2. vers. 21.

so petuliar vnto the sonne of God, that not so much as the least parte thereof, can without greeuous sacriledge, be turned ouer vnto any other: hereafter I hope it shal most clerely be declard.

Christ. As for the title Christ, the writinges of the Prophetes, and Apostles doth with one consent witnesse, that it hath bene geuen vnto him by the same authoritie, For whatsoeuer hath bene, by the one foreshewed, and promised of the Messiah: the other sheweth euery where, after his comming to haue bene performed. But to what purpose shoulde I rehearse these thinges beinge so wel knowne. I will onely speake a fewe words, which semeth to me, to serue to the fuller openinges of my purpose. First that the name of Jesus, is the proper name of the Sonne of God, manifested in the flesh: as the name John is the proper name of the forerunner. For in Luke it is certaine, that both these names were geuen vnto them both, by the commaundement of God, and warninge of the Angell. But the worde Christ, is a title of dignitie, noting his office,

I Iesus the proper name of the sonne of God, Christ the name of his office.

office, geuen as the woꝛdes Pꝛophet, Foꝛerunner, Baptist, signifieth the office laid by God vpon John: which thing as not vnwoꝛthie the marking, is of learned and godly Fathers often times noted. Tertullian, to passe ouer other, wꝛiteth against Pꝛaxaes, that the woꝛde Chꝛist, is rather a terme of office, then a name, and doth signifie a thing which is accidentall vnto the name. Secõdly we must vnderstand also that this title, befoꝛe the comming of the sonne of God in flesh, was without controuersie geuen vnto diuers other: in as much as they bare the figure of him, in some part of his office. By the same reason Moyses, Aaron, Dauid the pꝛophets were in olde time called Chꝛists, but he foꝛ an especiall cause was with this title honoured of his Father, as the head, fountaine, and scope of all other. As touching the name of Jesu, some learned men doubt, and hold not only the thing signified by the name to be pꝛoper altogether to this only Sonne of God by nature, but also the verie name it selfe. And albeit this controuer-

Tertull. aduersus Praxeam.

The title Christ geuen vnto the old kinges and Prophetes as figures of Christ.

Psal. 105. ver. 15

uerſie may ſeme to be of no greate waight: yet it ſerueth to encreaſe their wickednesſe, which euen ſince the opening of this miſtery, and the moſt cleare reuealing of the Fathers counſaile: are not affraid to take this name vnto them ſelues as chieke mates
3 with the Sonne of God. Thirdly it is more to be noted, that the vnbeliſuing Iewes did moue no queſtion againſt Chriſt touchynge the name of Ieſus, yea rather they yæld it willingly vnto him as apeareth by the ſtorye of the Goſpell namely after Iohn. But as for the tytle of Chriſt, ſo farre of was it, that they yælded it vnto hym: that they excõmunicated from theire Sinagoges, all that gaue the ſame vnto him: whereof there is a plaine decrée of theirs in the 9. Cap. after Iohn. Herehence alſo was it, that they complained vnto Pilate of the tytle faſtned to the croſſe of Chriſt and that they beſoughte him that he would not entitle him Kinge of the Iewes: wherein, as alſo when they denyed that they had any Kinge beſides Ceſar, they plainlye ſignified, that

Iohn. 6. ver. 42.

Iohn. 9. Cap. ver. 22.

that they withdraue that title from Christ, as John flatly sheweth in the 19. Cap. And Luke acts 78. doth in this respect praise Appollo the Iewe well trained in the writtinges of the Prophetes: that he confounded the Iewes, declaringe by the scriptures that Iesus is Christ. Therfore Peter and Martha in the confessions which they made by the direction of the holy Ghost did flatlye professe him to be Christ the sonne of God: from the which ns not sathan him selfe disagreed, yf we consider the words which are in Luke cap. 4. vers 42. Therfore John 1. Epistle cap. 2. ver. 22. pronoũceth him to be Anterchrist which denieth Iesus to be Christ. All which things while I attentiuely do consider and do laye together: those that at this daye challeng to themselues the tytle of Iesuites and delighte themselues with that name, seeme to haue more affinity with Judaisme, and Antichristianisme, then Sathan himselfe.

Iohn. 19. ver. 22

Act. 18. ver. 28.

Mat. 16. ver. 16.

Iohn. 11. ver. 27.
Lu. 4. cap. ver. 41.
Iohn. 1. cap. 2. ver. 22.

The Iesuites do seeme to come nearer to Iudaisme and Antichristianisme, then verie Sathan him selfe.

CAP.

Cap. III.

That the Beleuers in Christ by the direction of the holy Ghost were named Christians euen from the beginning of the gathering together of the Church.

IT is apparant by their writinges, that the Apostles did sette foorthe with diuers titles those that beléeued in Christ, by preaching of the Gospel: & ioyned themselues vnto his flocke, that is to saye, his Church. For it is thereby cleare, that they called them somtimes brethren, as the children of one heauēly father: somtime Saints, as much to saye, as seuered, purged, and consecrated vnto God by the holy Ghost, wherewith euen openly some were then endued: also that they were called in the beginning Disciples, as trained vp in the schole of Christe and taughte by the holy Ghost: it may be perceiued by diuers places of his story of the actes of the Apostles. And therby likewise it is well knowne that at last they were first called Christians at Antioche: no doubte because they

The beleuers in Christ, called at the beginninge by diuers names

Act. 6. ver. 1. & 2. 9. ver. ver. 1.

they freely professed after the example of Peter, and Martha, that Iesus was Christ the sonne of God. Albeit it may seeme that the same came to passe after the Philosophers guise, whome it is cleare, yea by the history of the actes of the Apostles to haue bene deuided into sundrie Sectes, which tooke, and kept theire names, of theire Authors and the pickthanke Tertullus doth odiously name the profession of the Gospell, the heresie of the Nazareans: yet are we not to doubte, but that name came from the holy Ghost, the teacher and guyde of the Church. For from the time that it commminge forth out of the borders of Iewry, and being spredde, far and wide amongst diuers nations, began to encrease: it is euidently knowne that the company that professed the name of Christ were commonly called by this name, aswell by an other place of the same story, in the which is shewed that King Agrippa somwhat moued with the vehemencie of Pauls speach: answered him, thou doest almost perswade me to be a Christian: as also by

Cap. 11. ver. 26
Cap. 17. ver. 18
Act. 24. 5

The faithfull called Christians by the instincte of the holy Ghost.

the words of Peter 1. Epist. Cap. 4 wherewith he exhorteth the godly to suffer afflictions patiently. Let not any of you (saith he) be punished as a murtherer, or a thiefe, or an evil doer; or as a busie body in other mens matters, but if any man suffer as a Christian, let him not be ashamed, but rather let him glorifie God in this behalfe. This place of Peter doth verie plainlye declare that this title was now commonly both knowne, and usually received to signifie the which embraced and openlie professed the doctrine of the Gospell, and therewith all that it was hated as wicked or rather condemned: and that it did draw with it all kinde of afflictions, as the East, Northeast winde doth clouds according to the Poet. For the Apostle compareth it with most grevous, and detestable sinnes, as are murther, theaft, wickednes: yea afterward that it became most hatefull it maye be perceyned by the most ancient, and best writers Athenagoras, Justine the Martire, Tertullian, Eusebius, and such like. For so at that

The name of a Christian hated and persecuted of the wicked at the first.

Athenagoras. Iustine. Tertullian. Eusebius.

10

time

kynde did prophane men deteste that name, and shutting theire eyes (as saith Tertullian) did so wilfully rushe and ramble to the hatred of it, that the only profession thereof was accompted worthy death: and the denyall thereof a matter for the which a man was acquited and discharged: as if the name conteined in it a fault, and that therwith eyther it was taken away, or put of. Such was the blind outrage of the wicked, whom sathan the God of this world had bereaued of the eyes of their understanding: which suffred them not to see the most cleere light, & to consider what Athenagoras did alledge as a most iust defence: to wit, that names were not worthye of hatred, but that wickednes did deserue punishmente, and that which Iustine worryeth: neither prayse, neither punishment to be gotten by a name. And I woulde to God this our age did bring forth, or behold no examples of such horrible blindnes & madnesse. Thus then at those times wherein ỹ doctrine of the gospel did most florish, godlesse men did think of ỹ name of a

Athenagoras. Iustine.

The name of a Christian most comfortable & glorious to the godly.

stian. But the godly thought farre otherwise therof. Unto whom nothing was either more acceptable, either more pleasant, either more honorable then this name: for they acknowledged it to be inuented, and geuen vnto them by God him selfe: partly to discerne, as in deede, so in name, the new people, that is, the church gathered of the Gentiles: from the old, that is, the Iewish Synagogues. Partly also to store vp, & nourish faith in Christ, by renuing ofteloones by that title, the remembraunce of the benefites receaued by him. For euery one ought to thinke with him self, that he is therfore called a christian, because he is ingraffed into Christ, as a bough into the body of the tree, or as a member vnto the body, and so to be made partaker of the sappe, and life therof: or to be indued with the spirite of Christ, and withal to be admitted vnto the felowship of his benefites. For there is no other word which doth effectually expresse that most straite coniunction which is set forth by the goodly allegorie of mariage: and by the which

The cause why the godly are named Christians.

we

we are ſayd to be, and to beleeue that we are fleſh of his fleſh, and bone of his bones. Doth ther not as ſoone as we heare this ſweete name, that which Peter and John haue recorded come to our minde, that we are made kinges and Prieſtes, or that wee are made a kingly prieſthode to offer vp ſpirituall ſacrifices? What ſhal I ſay? this word is as it were, a certain myſterie to all that are but meanlye informed in the Apoſtles doctrine, vnto whoſe eares it ſoundeth that, which, that holy anoynting whereof mention is made out of the olde Teſtament Pſal. 133. did in times paſt ſet before the eyes of the godly. For God, who is both good and true, doth neuer deceaue them that put their truſte in him, hee would haue his moſte deare Sonne honoured with the tytle of Chriſt, and the ſame not emptye or vaine: but ſuch as the thinge it ſelfe ſhould agree with all, for he anoynted him with the oyle of gladnes, as witneſſeth the prophet Dauid, aboue his felowes. Therfore he anointed them with the ſame oyle, to witte, the holye

Ephe. 5. 29. 30. 32

1. Pet. 2. 5
Apoc. 1. 6
Pſal. 133. 2

Ghoſt: although beneath him, being the chiefe, & the firſt begotten. Wherefore as many as cleaue vnto him by a true faith, doe perceiue that it is no bare and vaine name: but perſuade them ſelues, that they are admitted as well into the felowſhip, yea, & the poſſeſſion of the thing, that is, the giftes of the holy Ghoſt, as of the name. Verely it is a title both honourable and profitable, as they know and perceue which are not ignorant of the diuine miſteries. I pray you how not onely honorable, but alſo profitable & comfortable, is that ſpeech of God, touche not my anoynted? Doth not God euidently declare that they are deare vnto him, and that he is carefull for them, whom he doth vouchſafe of, and honour with this name? Truely Hierom thinketh it to be that name, wher by God promiſeth by Eſay, Cap. 65. that he will call his ſeruantes, that is, the faithfull, that in the ſteade of thoſe diuine titles, Jacob, Judah, Iſrael, Ephraim, Joſeph, they ſhould be called of Chriſt, the chriſtiã people. How much ſo euer then this title hath bin,

The title of a chriſtian no vayne, but a moſt effectuall title.
Pſal. 105. *ver.* 15
Hierome.
Eſay. cap. 65 *ver.* 15.

either

either contemned, or hated of prophane men, yet hath it worthely on the other side, bene had in great honour of the godly, and preferred before all other worldlye titles, be they neuer so glittering and glorious.

The godly preferre the title of a Christian, before al worldly titles.

Hier. ad Furiam.

Hierome writing to Furia, and making mention of her father, doubteth not to adde, that he did more honoure him in that respect, that he was a christian, then that he had bene a Consul, or Senator of Rome. Nevertheles, wee must remember that this is then true, when we are in deede the same that we are called. And as they are very fonde (to say no more) which entitle them selues most Christian, & will so be called: notwithstãding they haue in them no godlinesse aunswearable to the name: so they are farre deceyued, which eyther are ashamed, or weary of this name: if they beleue that they are partakers of the thinge signified.

Christiãs ought in deede to be such as they are in title.

Cap. IIII.

That all they are ignorant of Christ, & departe from him, which chalenge vnto themselues any other title in Religion, then the Christian.

1. Cor. 1. vers. 12. Schismes and Sectes in the Church of the Corinthians in Paules time, which he sharply reproueth.

Paule in the very beginning of the first Epistle which he wrote vnto the Corinthians, complayneth very greeuously, & sharply inueieth against thē which straight vpō his departure from the church, had sowen certaine seedes of discention and scismes: while some addicted themselues to other techers, and professed themselues to be their scholers, whom they esteemed aboue others, and whom they chiefly loued, and followed: in so much that they tooke vpon them their names, & blased them out with the full of the mouth, as the prouerbe goeth. Out of which so sharp and earnest complaint of the Apostle, a man may gather and learne diuers and profitable thinges. First, we see Sathan the sworne enemie of Christ & his church, to be most busily bent, so soone as any companye is ga-

Profitable doctrine may be gathered out of this reprehension of Paule.

is gathered together vnder the name & banner of Christ, to trouble, deuide, sunder and scatter it. Verely it is most fitly & most truely said, as sone as this enemie perceyueth that there is any church set vp in his name, that he byldeth neare thereunto a chappel to him selfe, to worke the ouerthrow thereof.

Satan readie to set vp his Synagogue where Christ hath his Church.

Secondly, we learne how tender a thing the vnitie and consente of the church in Christ is, and how easilye it is shaken and dissolued, if once any chinke be made: and this enemie get in by neuer so litle a creuice, he sodēly breaketh the whole lincking together thereof. Those therfore, which wish well vnto the church, and the safegard thereof, ought chiefly to take care that they kéepe the band of vnitie, and to maintaine it vnbroken: which ought to be the common endeusur of al men as of them that are caryed in one ship that there be no entrance for the water thereunto.

The vnitie of the Church easily broken.

The vnitie of the Church ought carefully to be preserued.

Lastly, to passe ouer many other thinges which this plentifull and godly place of the Apostle doth offer. It is euidently perceaued by the reasons which

which he bringeth, and vttereth with great vehemencie: that they which cleaue not wholy vnto Christ, & depẽd not altogether of him, but are caryed with affection els where, and doe glorie as the Apostle him selfe saith in men, doe deuide him and breake their promise made vnto him: and moreouer doe cut of themselues from him, and therewithall he cleerely sheweth, euen by the things which he chargeth them with, to their shame, for attempting thereof: that they knew neither fully, neither rightly, Christ crucified, notwithstãding they were baptised in his name. But in stead of very Christ, to speake plainly, that they had deuised vnto themselues a certain shadow, and a very image or idole of him. Which thing not onely to haue happened vnto them, hee shall easelye perceiue, who so hardly wayeth those beginninges, with the proceedinges, euen vntill our time, and shall compare with a iudgement voyde of all preiudice, the first and latter together, those thinges that the Apostle did before hand write of in both his Epistles vn-

They that stick not wholy to Christ, deuide him and deceue th emselues.

vnto Timothie, touching the latter times, doth moſt plainly witnes, that the Apoſtle did euen then foreſee what the aduerſary of Chriſt did goe about in that his firſt onſet: he ſaw that hee layd the foundation of a mighty buylding, to the ouerthrow of the church of Chriſt: he marked how he was, as it were, great w̄ monſtruous & ſtrange birthes, which at length he woulde bringe forth to the deſtructiō of many. Herehence commeth that his zeal, and ſo great earneſtnes of ſpæch againſt them that did further & helpe forwarde with their endeuoures, this naughtie buylder. And I pray you, what a huge heape of Sodiſmes, and by goings did follow thoſe ſmall beginninges? And I pray you how great an increaſe did ſpringe vp of that litle ſeede? To compare theſe thinges together, is not only to match ſmal thinges with greate, but alſo the leaſt with the greateſt, to be ſhort, it is to match a flye with an Elephant. But to the intent all men may ſomwhat better iudge of the matter, let vs a while conſider the ſleight and cunning of this deceiuer Sathan.

The Apoſtle foreſaw what Sathan went about by theſe his firſt attépts to bring to pas at laſt to the ruine of ỹ church.

Sathans ſutle beginnings, and proceedings in vnderminig the church of Chriſt.

Let

Let vs beholde, as it were through a window, what hath bene his beginninges, and his proceedinges, when he purposed to weaue this long web, to wit, when he once determined with him selfe either to ouerthrow or shake the kingdome of Christ, which against his will he saw cõtinually to encrease: he woulde craftely begin with small beginninges, that hys craft might not easily be espyed.

Satan began with small beginnings to hide his intent.

Moreouer, he woue his web suttlely, vnder the colour and shew of godlines. For this deceauer knew that religion could not be more sharplye assaulted, then vnder the visor of religiõ. He knew that the desire of honest solitarines, hatred of the world, or (as John describeth it) of the things that are in the world, made a goodly shew in mennes eyes: that secrete places gaue great opportunitie to the reading and meditation of holy Scripture, to continuall prayers, and the endeuour of all kinde of good works. All which things seme to geue a taste as it were of the heauenly and euerlastinge life. With this pretence of religion de-

Satan made his way vnder the pretence of rare holines and godlines.

par-

parting into solitarines, men began to departe from the simplicitie, and therwithall the puritie of christian religiõ. The way was forsaken which Christ and his Apostles by worde and deede set forth. And the eyes of many being bewitched with these sleightes of Sathan, and their mindes being moued with noueltie, (such is mans vanitie and curiositie) they suffred themselues wholy to be ouertaken, and possessed of the enemie of true godlines. For after he had once made his way, vnder this goodly cloake, to change, and innouate thinges, he so proceeded in changing, innouating, and adding to, that at last he lefte nothing of the olde trade, and made all thinges new: the thing it selfe sheweth how true that common saying is, A little error at the beginning, proueth to be greate in the end. Because these beginnings were not stopped, and such remedy was not applyed as Paul vsed in the church of Corinth: this pestilent disease ouerran welnere ỹ whole church of Christ For ỹ enemy so by litle & litle brought in, and set out to lyking, his darcknes,

The simplicitie and puritie of the Gospell forsaken.

The proceedings of Satan in corrupting the Gospel more and more.

that

that is to say, his deuyses: that not only he darckned, but also welneare extinguished the light of the doctrine of the gospel: certainly nothing remained sound, nothing not corrupted with his additions.

The Church of Christ loaden with Iewish and Heathenish ceremonies.

As touching Christian ceremonies which the Sonne of God would haue to be verie selue in number, but in signification, (as Augustine well wryteth) most effectuall: God God who is able to declare with howe manye, and what supplies both this deceaued loden and ouerwhelmed them: Most euident truely it is, and can not be denied, but those that are obstinately leude, that they haue bin so as it were by litle and litle encreased, and heaped vp, some being partly borowed of the Iewes, by fond imitation: and partly receiued of prophane Gentiles, insomuch that the state of the olde Iewes in this behalfe is more tollerable then of the newe Christians. And the true worship which Christ with his owne mouth had taught, and the Apostles both by voice deliuered vnto ỹ church, and lefte in writing to the posteritie,

Christian religion became rather Heathenish then Christian.

(these

(these two partes as I haue saide being corrupted) did so wholye decaye: that it seemed rather to be called Heathenish then Christian. At length christianitie thus being vtterly ouerthrowen, mẽ fel so to lothe the very name, so that many began to be ashamed, and weary therof, and other titles were sought out from the names of men, being partly vngodly, partly obscure, and to say nothing bitterly, sowlthe. Therfore this marueilous practiser Sathan hath by his subtilties brought to passe that Christ should be banished out of his owne kingdome: should be a stranger in his own house: and shoulde be withdrawen and quite taken away from their eyes, eares, and mindes: whiche pretended themselues to fight vnder his banner. For they that were baptized in the name of Christ: & had made promise vnto him, woulde neuer either take vnto themselues, either suffer themselues to be called by the names either of Angels, or men, or any other thing were it of neuer so great value: if they had truly knowne him to whom they had

The name of a Christian loathed, and the names of men receiued.

Christ by these practises made a stranger in his owne kingdom.

addicted

addicted themselues: and if they had rightly vnderstood what he required of them, and had couenanted with them: or what they had promised vnto him. For it coulde not haue come to passe, that they shoulde haue ioyned themselues vnto any other, vnlesse first they had departed from him. Verely this may thereby be plainly perceiued, which is written of some auncient writers: that the Emperour Tyberius did in time past, referre to the iudgement of the Senate, whether Christ were to be placed amongst the nomber of their Gods: vnto whome the Senate woulde not consent, for that cause, that Christ woulde be honoured alone. For the Senate easily perceiued that they were to let goe all their other Gods, whom they had receiued, if they shoulde receiue him. Which reason if the Romishe church had diligently wayed, it woulde neuer haue entertained suche a company of Mediators, as it doeth nowe. For it would lightly perceiue, that it coulde not holde Christ together with them. For christian religion acknowledgeth

Tertul. in Apo. Augustin. de ciuit. dei.

The Heathenish Romaines may teach the Romish Church to worship Christ alone.

and

and worshippeth as one God, so one Mediator, and doth adorne or honour with the onely christian name all those that worship him.

Cap. v.

That this newe Sect by the verie name drawne from Iesus doeth shewe it selfe giltie of noueltie, Schisme, and Sacriledge.

Diuers thinges haue heretofore of some bene written touching the originall, the reason, and sundry allusions of the name Iesuite, whiche I neede not to repeate. What I thinke I will vtter simply, and without cauils. For to ieste, much lesse to cauil, it liketh me not in so earneste a matter. I will easily graunt vnto the deuisers thereof, that they haue derined it, from the name of Iesus after the same maner, by which sometimes they y came of Israel were called Israelites: and at this day they are called Ioanites, and Iacobites whiche will be called, and thought to be followers of Iohn and Iames. For the knot we nowe seeke, lyeth not in that thing. For we

are in hande nowe not with the pro-
pertie of the worde, but with the truth
and godlines of the Iesuites profes-
on. First as I doe like very well that
these newe fellowes (that I may not
defraude them of their praise) by this
name fained of themselues, doe plain-
ly signifie that they doe reproue, and
condemne the authours of former
Sectes which gaue them names, ta-
ken from mens names (by whiche
thing it is manifest that they spread a-
broad no small seedes of Scismes and
superstitions, and doe call them backe
to Iesus Christ as the onely fountain
and head (from whome those names
do testifie that they haue fallen away,
and haue digged to themselues pittes
that can holde no water,) so I cannot
but much mislike, yea and sharply re-
proue their rashnesse and boldnesse,
that forsaking the common title of all
christians, nowe alreadie heretofore
receiued, whose authour, to haue bene
the holy Ghost, & which to haue bene
alwayes had in reuerence with our
godly forefathers, it hath bene alreadie
declared: they dare faine, and vpon
their

The Iesuites wherein to be liked in taking their names of Iesus, & wherin not.

their owne heades, take vnto themselues an other, hitherto vnheard of, and nothing agréeing with them, and which is ioyned with no small reproch of Christ the Sauiour of all the faithfull. Euerie man knoweth that the name of Iesuites is newe. Now that noueltie as in all other things, so especially in the cause of religion, is greatly to be auoided, all the godly and learned doe well warne vs, which thing the Apostles, by their example haue approued. For when the doctrine of the Gospell was at the first slaundered by the enemies, with the name of Noueltie, we plainly perceiue by their writings: that they, especially Paule did diligently endeuour to shake of this slaunder. And in suche why shoulde newe names be deuised, but to signifie newe thinges: it is not misliked of the learned, that newe names, be deuised for newe thinges. For that doeth Hierome in the first Epistle to the Galathians, maintaine against certaine froward, and deintie men, but he then thinketh it lawfull to be done, when either profite, either necessitie doeth ex-

Noueltie in religion to be auoided.

Hier. in 1. Cap. ad Galatas.

worke or rather force them thereunto. But where as these of this fellowship, will seeme for that purpose, to haue flockt together, and to haue come forth into the worlde, that they might restore the auncient godlines: what eyther profite could leade, or necessitie force them to deuise this name? First of all by that newe name they promise an other thing then they performe, and so it commeth to passe that they themselues are cõtrarie to themselues.

When it is lawfull to inuent newe names to newe things.

1

2 Secondly, howe agreeth this newe name with the auncient doctrine, and religion? Truely no more then a peece of newe or rawe, and vndressed cloth, with an olde garment, as Christ saith. For what is this newe title but a certaine marke engrauen in their forehead, which warneth all men, and clearely pronounceth, that there is nothing els but that which is newe, and lately deuised to be looked for of these vpstartes or newe fellowes. Paule not without cause warneth his scholler Tymothie whom hee entirely loued as his naturall sonne, the 1. Epistle, Cap. 6. verse 20. That he would abhorre

Matth. 9. vers. 16

1. Tim. Cap. 6. vers. 20.

καινοφωνίας κενοφωνίας.

abhorre newe tearmes, although I knowe other doe reade vaine tanglinges of wordes. For it skilleth litle, which way we reade: seeing there is verie great affinitie betweene ỳ things signified, and the wordes. Verely new thinges are often also vaine. Luke noteth in the Athenians. Actes 17. The desire of noueltie and vanitie to bee thinges that goe alwayes together. And surely it was verie wise counsell that he gaue, who when his friend said vnto him, he had some newe thing, answered, I had rather haue some profitable and auaileable thing.

Acts 17 vers. 21

Furthermore this late sect vndertaketh either to set forth, the doctrine and religion of the Prophetes, and Apostles: either some other contrarie thervnto. If it profesſe that it bringeth the same, what fondnesse is it, to make that thing suspicious, and odious, with a new name, which as it is most true, so is it most ancient: But if it bringeth a contrarie, there is no cause why it should be offended with vs, if we bid it to be gone with his forgeries, and pronounce it to be accursed: seeing the

Gal. 1. vers. 28. Apostle of Christ, Gal. the first willeth vs to doe the same, yea against an Angell of heauen. For as Christ is sayde to haue made newe all things, and the world it selfe with his first comming: so before his returne againe, the doctrine of the Apostles promiseth, or willeth vs to looke for no newe change in this respect. Let vs also see, whether this newly deuised name, doe not manifestly marke in the forehead with the print of Schisme this newe sect? For God who is moste desirous of peace, concord and vnitie, hath endeuoured to commend the same by all maner of meanes vnto his Church: as the place of Paule to the Ephesians, 4. Chapter doeth most plainly teach. For those whom he had chosen before the foundations of the world, in his most deare Sonne, he would gather together at his appointed time being scattered through the whole worlde, and assemble them vnto him, his first begotten Sonne, as the Captaine, and shepheard of all: and couple them as members of one bodie vnto their head. He commaunded nothing so diligently as

The Iesuires newe name a marke of Schysme.

Ephes. 4. vers. 3. 4. 5.

vnitie,

vnitie, which he hath establiſhed with a fellowſhip of all thinges amongeſt them, whiche appertaine vnto godlineſſe: as with the woꝛd, faith, the Sacramentes, the ſpirite, and ſuch lyke: in the which, as the Apoſtle witneſſeth, there is no difference betweene the Iewe, and the Greeke, the wiſe and the ignoꝛant, the maiſter and the ſeruant, man and woman, but all are one, that is one Chꝛiſt. And who ſo ſeeth not herehenſe, that it came to paſſe by the wil and counſell of this father: that all were called by the onely name of Chꝛiſtians, euen from the beginning of this aſſembling together by the pꝛeaching of the Goſpell? Therefoꝛe it is plaine, that this name is as it were a certaine othe, and band of that vnitie: which he vtterly bꝛeaketh, and loſeth, that taketh to him ſelfe any other, vnder whatſoeuer pꝛetence hee doeth it: which thyng alſo the place beſoꝛe cited out of the firſt Epiſtle and firſt Chapter to the Coꝛinthians, manifeſtly teacheth. 1. Cor. 1. verſe. 12. 13.

Moꝛeouer in this common name, beſides the pledge of bꝛotherhode, and admo-

admonishing vs of naturall loue, it appeareth that there is also contained a profession in religion: to deuise therfore any other without necessitie, is it not a certaine kinde of denyall, and forsaking? There is extant in Gratians decrees 11. Cause. and 3. Quest. a sentence taken out of Augustine vpon John the 1. treatise, which sheweth that he that denyeth himselfe to bee a Christian, is conuicted to haue denyed Christ. What shall I say, that those of this felowship will seeme for that cause to haue bin assembled, that they might gather, and ioyne together others, and to separate themselues. If this be their purpose, as they beare in hand, why doe they not first in themselues shew a token of vnitie, and not hauing neyther author nor cause, by euill and hurtfull example, further diuision and breaking asunder. Why doe they by deuiding, ouerthrow that which hath beene ordeyned by the authoritie of our master Christ, and is confirmed by the consent and example of all the godly antiquitie? I remember when as our masters the Sorbo-

Gra. dec. can. 11. Quest. 3. ex August. in 10. tract. 1

The Sorbonists ridiculous articles.

nistes

nisses were once very careful and circumspect on euery side to prouide, not for the common good of Christendome, but for their own bellie and authority: did publish articles (for so these Prophets forsooth did call those oracles, to witte, their determinations & decrees set forth against them whom they call Lutheranes) In one of the which, the last saying one to my remembrance, it was flatly forbidden, that any man in teaching should vtter Christ seuerally from Iesus. Which decree were it neuer so foolish, was vrged so straitly, that I being accused by four Franciscan Fryers, and hauing the bishop of Claremount the chiefe Patrone of the Iesuites, plaintiffe against mee, was constrayned with danger of my life, to answere at the bar, before Peter Lizet, that worthy president forsooth, a litle before hee was made of President, Abbot. Neuertheles we see Peter and Martha in their confessiõs, and Paule euery where in his Epistles, to haue offended against that article, without any cõtrolemẽt. I marnel therfore that these worthy watch-

The Authors danger for naming Christ without Iesus.

men, doe not rather bende their lightnings against these of this felowship: which contrarie to the oracle and decree of the holy Ghost, and the auncyent custome of the church, call themselues Iesuites, rather then Christiãs. But perhaps betweene these two orders of these good men, there is this agreement, that they being niece, and deyntie, doe shun the crosse of Christ: which we perceaue to haue beene in times past, ioyned with the profession of the christian name: But wee reade not any where that I know, that the name of Iesus carryed with it anye such thing.

Why the Iesuites and Sorboniſtes doe ſhun the name of Chriſt.

Lastly, the deuisers and vsurpers of this new name, cannot auoyd the offence of sacriledge, and prophanation of the name of Iesu. For it hath bene declared, that the same was geuen by the commandement of the heauenlye Father, to the sonne of God, manyfested in flesh, as proper vnto him only, and noting a very great misterye belonging vnto his person. With what boldnes then, with what forehead, yea, with what conscience doe they challenge

The Iesuites sacriledge and prophanation of the name of Iesus.

Obiection.

lenge it vnto them, and vnſeale that which God hath ſealed vp, make common that which is proper, & defile that which is holy? But peraduenture they will ſay, that they haue deuyſed and taken that name, to ſignifie and to profeſſe by the name, that they are worſhippers of Ieſu: that is, to beleeue in him, to truſt in him, and to ſeeke for all their ſaluation of him. I anſwere, what, not only curioſitie and vanitie, but alſo what wrong is it for a few to challenge to themſelues that which is common to all the godly, and is conteyned vnder the name of a Chriſtiã, and is intimated by the reuelation of the heauenly Spirite: and for y cauſe vpon priuate authoritie, to inuent and chuſe to thẽſelues a new title: ſhould not this in prophane thinges be accounted theafte? why then in holye thinges ſhould it not be counted ſacrilege? If this new order pretende any priuiledge or prerogatiue, let it bring forth a true and very Apoſtolike charter: that is, brought not from the courte of Rome, but from the court of heauen: and let it delyuer it to be examined

Anſwere.

The Ieſuites haue no priuiledge aboue other Chriſtians, to take vpon them the name of Ieſus

amined and scanned of al that hath to do therewith, as euery one hath. Now if it please them to take this their new title not passiuely, but actiuely, that is, to speake plaine, not for such as are saued, but are Sauiours, as which professe that they bring helpe to those that otherwise being in heauy, and as it were in desperate case, are like to pearish, as we reade, that God in times past, rayled vp, and sent sauiours, or deliuerers to his people of Israel, oppressed with their enemies, they goe, as the prouerbe hath, from the lyme-house, into the colehouse: that is, from one ill defence to another. Neuertheless, the lately inuented description of this name, and which of some is set before their writinges, to qualifie the hardnesse and absurditie thereof, as far as I coniecture: to wit, the societie of Jesus seemeth to come neare to this interpretation: as though Jesus had lately chosen thē to be his colleagues, and fellow companions, to help wretched men. I demaunde againe of them a sure testimony, and authenticall instrumente or writinge of this

What the Iesuites doe meane by their name.

Iudg. 3. 15

Whether the Iesuites be Sauiours or no.

How the Iesuites be felowes of Iesus.

their

their choyce, otherwise it will be obiected vnto them, and that not without cause, that they haue taken this honor to themselues, which the Apostle Heb. 5. denyeth to haue bene done of Christ himselfe. Heb.5.5.

Now the holy scripture witnesseth, that this is the parte of theeues, robbers and wolues. Again, it is no single, but manifolde wickednesse, for a man to professe himself a felow of Iesus in that poynte, which the doctrine of the Apostles, doe witnes to be so his owne, that hee will suffer no felowe therein to be ioyned with him: for he alone bringeth and geueth saluation. As many as haue it, muste needes haue receaued it at his handes: and he that receaueth it from him, receaueth it for hym selfe, not for another. In this behalf he accepteth no vicars, or none in steade of other, much lesse desireth them. For faith, the only fitte and meete instrument to obtaine saluation, reacheth vnto him alone, and therefore I layd, that the former sectes were worthely condemned of this latter secte, in that respecte, that they turned

Iohn. 10. 8.

A manifolde impietie to be felow therein with Christ, wherein he will haue no felow.

The founders of popish sectes iniurious to Christ the only foundation.

1. *Cor.* 3. 11

The founders of popiſh ſectes iniurious to Chriſt the only foundation. 1. Cor. 3. 11

ned ouer vnto their fathers, or founders, that which the heauenly father would haue to belong only to Chriſt. But if this new faction thinketh as I haue now ſayd, it ſinneth more greuouſly then all the other: which geueth that to euery member of their factiõ, which they aſcribe only vnto their founders, for ſo they call their fathers, which know not the onely and common foundation. Notwithſtanding, leaſt I ſhould ſeeme to conſider other mennes words either to hardly either maliciouſly, I will folow the interpretation, which is both moſt gentleſt, and alſo draweth with it fewer inconueniences: to wit, that they profeſſe this only, that they haue felowſhippe with Jeſus, to the intent they may obteyne ſaluation of him, which the holy Scripture promiſeth to all that beleeue in him. Whether they ſay this truely or falſly, and worthely hope for it, it cannot more certainly be knowē, then by the matter it ſelfe. Let vs therefore now entreate therof, and examine the ſame as it deſerueth.

CAP.

Cap. VI.

That without the felowship of Iesu, there remaynyth no hope of saluation.

I Truste that they with whome I deale, wil not deny, but that a man must otherwise reason against them, which openly professe themselues to be enemies of the name of Christ, and christian Religion: then with them which will seeme to be called, not only maintenyners and defenders, but also restorers and delyuerers thereof, therfore I will be cõtent at this time with the only exaniple of Paule, in steade of many argumentes, to procue the matter. For it is most plainly perceyued by the Actes of the Apostles, that this most skilfull disputer, did otherwise handle the cause of Christ with the Iewes, then the Gentiles. I therefore following the steps of this excellent Doctor, as well as I can, will reason against these restorners of christian doctrine, and vpholders (forsoth) of true Religion, out of these onelye principles, & poyntes of this doctrine, which

Act. 13. 14 15. 17. 18

which are common to both partes, and granted, and receiued of all men. First I doubt not, but the Authours, and Patrones of this new fellowship, hold for a true and vndoubted ground, that which in the second chapiter hath bene rehearsed out of the Euangelists Mathew, and Luke, touching the name of Jesus, and the reason thereof giuen by the Angell. It remaineth therefore, that I shewe the thing both conteined in the name, and vttered in the reason layde downe, not only to agree with the name, but also, to belong onely to this person, no lesse then the name it selfe. Peter being full of the holie Ghost, as Luke the fourth of the Acts writeth, was a most faithfull witnes, and best expounder of those wordes: when being demaunded of the counsell of the high Bishops of the Jewes, a reason of the myracle wrought, and the benefite bestowed vpon the lame man: did no lesse plainly declare, then constantly confesse, that it was all done by the name of Jesu: whom they had crucified, but God had raised from the dead: adding with all, that salua-

Acts. 4. verse 10, 12.

tion

tion is so offered and geuen through this man: that he denyeth the same, may be giuen by any man vnder heauen. What could be sayd more pithely and expressly. The vniuersall negatiue cutteth of all occasion of cauilling, or quarrelling, ioyned twise to that so waighty an affirmation.

The selfe same doth Paule almoste euerye where in his Epistles make good: and doth also in some places set foorth with a very proper contrarietie of a twofolde Adam or man. Yee setteth these fathers one against another, as two contrary fountaines, which beget two contrary offsprings: to wit, him whom he nameth olde & earthlye, those that are infected and altogether defiled with sinne, and therfore are in danger of the wrath of God, and euerlasting death: The other, which on ỹ contrarie side he calleth new, and heauenly, those that be garnished with righteousnesse, and foreappointed to euerlastinge and happy life. For as children doe ech of them retaine the nature and propertie of their parents, so whatsoeuer belõgeth to the fathers,

Rom. 5. 17. 18. 19
1. Cor. 15. 21. 22

Adam & Christ compared together as two contraries, with their effectes.

commeth at length also to the chil-
dren, for as destruction, and euerla-
sting death is the iust reward of sin:
so saluation, and a blessed life, is by
the goodnes of God, annexed vnto righ
Rom. 6. 23 teousnes. Wherefore, euen as whoso-
euer is borne of that first man, for as
much as he bringeth with him origi-
nall sinne, cannot auoyde the punish-
ment of euerlasting damnation: wher
by it commeth to passe, that as one
well saith, euery man is first condem-
ned before he be borne: so, for as much
as none, but those that beinge elected,
adopted, and borne a new of the hea-
uenly father: are iustified, or made
righteous in the latter man, to witte,
Christ. It is meete also that those on-
ly be made partakers of euerlastinge
Iohn. 5. 3 saluation, which thing Christ himselfe
most clearely witnesseth. As, saith he,
the Father hath life in himselfe, so
likewise hath he geuen to the Sonne,
to haue life in him selfe: and for that
ende, as in another place hee addeth,
that he that beleeueth in him, shoulde
not pearish, but haue euerlasting life.
Wherunto agree those things, which

Pa-

Mathew and Luke doe write, that he saide of his comming into this world. The sonne of man (saith he) came to seek, and to saue that which was lost. Therefore without him there is nothing els but death and destruction, and in him alone is life and saluation, and into him must all those be ingrafted, which will receaue life of him, and they must put on him, as many as desire to haue their filthines couered and wiped away: which thing is moste plainly shewed of John also the first Epistle, and fift chapter. This is the testimonie of God, that he hath geuen vs life euerlasting, and this life is in his sonne. He that hath the sonne hath life, he that hath not the sonne, hath not life. Christ also himselfe hath so depainted and expressed it, in that proper allegorie of the vine and the braunch, that euerye man may easelye perceyue it.

Mat. 18.11
Luke, 19.10

Without Christ there is no life, nor saluation.

1. *Iob.* 5.11.12.

Iohn. 15.1.2. 3.4.5.6.

And hetherunto doth plainlye belong, that the Apostles call him in some places, the saiuour of the world. Now this title in Greeke, as it very well agreeth with the Hebrue name

name, whereof I haue spoken before, so is it so great (if we beleeue Cicero, a fitte witnesse herein) that it cannot be vttered and expressed with one latine worde. For it noteth him that bringeth health, or saluation. Neither forceth it that this title is geuen somtime to the father, and is also yeelded vnto men, as to the Iudges of the old people, and the ministers of Gods word. Rom. 11. and 1. Tim. 4. For that which deraweth nothing eyther from the office or honour of Christ, but rather streyneth that which hath beene sayde hereof. For it is manyfest, that the Father, as the chiefest fountayne of saluation, from whom all saluation floweth vnto the Sonne, and is as it were committed vnto him, of verye good right is called a Sauiour. But as touching men, this honour is for no other cause geuen vnto them, then for that they are chosen and appoynted by our Sauiour Christ, that he might distribute and poure abroade vpon others, by them as his instrumentes, that power of sauing which he hath of his own, and resting in himself, which thing

Rom. 11. 14. 1. Tim. 4. 16

How men are called sauiours in the Scriptures.

thing the author of the Epistle to the Heb. 2 Chap. seemeth vnto me verye fitly to haue noted and layd downe in naming him the Prince of our saluation. Now that which this writer vsing a manner of speech which the Hebrues are acquainted with, doth signifie as it were with one word. We reade that Peter Act. 5 ver. 31. did part in two, when he had mainteyned this cause before the high Priestes of the Iewes. Him hath God lifte vp with his right hand, to be a Prince and Sauiour, and so forth. Heb. 2. 10 Act. 5. 31

By these most sure groundes (for to alleadge any more it is needelesse) I thinke that doth sufficiently appear, which I purposed to declare: that without the felowship of Christ, there remayneth no hope of saluation vnto any man. Wherby it is euidently proued, that they are vtterly deceiued, and erre very farre, which seeke elswhere, or otherwise, saluation. Wherefore I neyther must, neyther will reproue this newe order of Friers, if they speak in earnest, and beleeue that they seeke saluation in Iesu, and bee willinge to

draw it thence, as from a continuall welspring: but I accounte it a very vnreasonable thing, for a man to goe about to drawe all that to himselfe alone, and to challenge it as his owne, which is common with him to al mẽ, of what state and condition soeuer they be: and therewithall, that they are folily deceyued, if they thinke it cannot be had without that kinde of life, which they haue newly deuysed vnto them selues.

No other way to obtayne salvation, then that which Christ hath deliuered.

Lastly, I take them to be very far deceyued in this, that they take another way to obteyne saluation of Iesus, then he himselfe hath layd downe and declared.

Cap. VII.

That to the intent true felowship be had with Iesus, the way that he hath declared is to be followed.

IT is the part of a trustye and wise Physition, not only to shewe the sicke person a fitte and wholesome medicine, but also diligently to obteyne the man-

maner, and how to receaue the same: especially if he perceiue he hath to doe with one that is vnskilfull, and ignorant of Phisicke. For as it is an easie matter herein to misse, so it is well knowen, to be very dangerous, and dayly experience prooueth the same. Therfore the holy Ghost to the intent he might perfourme the parte of a true teacher, and most faithfull Phisition vnto the elect, and sufficiently prouide for their saluation: vnderstandinge well how great, not only the vanitie, but also the blindnes of mannes mind is, especially in seking, and prouiding for their own saluation, thought it not sufficient to set forth and poynte out, a true, sure, and necessarye medicine: but also thought good to declare plainly and largely how the same is to be vsed. Wherfore it behoueth al those that are in deede desirous of their own saluation, to resolue with themselues that not only the remedy against sin, which the heauenly Father doth offer in Christ, is to be imbraced of them: but that therewithall they must in euery poynt follow the way to receyue

Christ the only way to God, all other are by-waves.

the same which he hath layde downe. For they are very much deceiued, and altogether erre, which imagine other wayes and meanes, or being deuyſed of others, ſeeme they neuer ſo plauſible and playne, accepte of the ſame. Certainlye they tyre themſelues in vayne, which runne out of the way, and as he ſayd, it is better to halte in the way, then to runne apace out of the way: for it is ſo farre of, that they ſhould euer come vnto the true ende, that in ſteade of ſaluation, they procure to themſelues grieuous deſtruction.

Auguſtine.

No man commeth to Chriſt of himſelfe, but called by God, and moued by his Spirite.

The holie Ghoſt doeth moſt plainly teach, and that not in one place, that the father is knowne of no man, and that no man commeth vnto him, but by the teaching, and leading of the ſonne: who not without cauſe calleth him ſelfe as the life, and trueth, ſo the way alſo thereunto. For ſo the ſame ſpirit teacheth, that no man commeth, or is receiued into the fellowſhip, or communion of the ſonne, but by the motion, and leading of the father. God is faithfull (ſaieth Paule to the

Mat. 11. 27.

Co-

Corinthians) by whom you are called into the fellowship of his sonne Iesus Christ our Lorde. Herehence it appeareth, that there is no comming to this fellowship for any man, but by the Fathers calling. And it is not meete that any should be called, but hee that heareth his voice, and followeth it: that is to say, that heareth him speaking, and obeyeth his counsell, and goeth after him, being guided, as it were, by his hand. Which thing Iohn doeth plainly shewe, in the beginning of his Epistle, teaching that he declareth to the Church, that which he had seene, and heard, that they might haue fellowship not onely amonge themselues, but also with the Father and with his Sonne Iesus Christ. The voyce therefore of the Gospell is the way, whereby we haue enterance vnto this holie and healthfull fellowship. By it the Father calleth those, whom he hath giuen vnto his Sonne, before the foundation of the world was laid: and bringeth and assembleth them vnto their shepheard. And that voyce of the Father sounding clearely from

Io. 1. verse. 4.

Io. 14. verse. 6.

1. Cor. 1. verse 9.

1. Io. 1. verse. 1. 2. 3.

God calleth vs by the voice of the Gospell, vnto Christ, and by no other way.

heauen,conteineth the effect of the heauenly voice: This is my welbeloued Sonne, in whom I am well pleased, heare him. By these fewe wordes, but verie significant, hee noteth both the end, and sheweth the way. For the end or scope, vnto the which wee must leuell, as it were, with both eyes, ought to be that deare Sonne vnto his Father, in whom onely he is so appeased: that he is offended, with all those, whom he doth not reconcile vnto him. The way whereby we must goe, is euen his voice, and word whereunto we must altogether giue eare. Therefore this Sonne alone, and no other, is both the way, the end and the Guyde. For so those demonstratiue speeches are to be taken, that we vnderstande him to be seuered from all others, and all others to be excluded from that office, and honour. Whosoeuer endeauoureth by any other way to come to the end, hee loseth his labour. For all the sharpnes of mans wit, is so dull in this point as a brute beast. Whatsoeuer men either thinke, or determine of this matter, are errours, and wan-

Mat.17.5.

Christ the guide, the waie and end, of our saluation.

de-

deringes from the way, not paths, not furtherances, but hinderances thereto. Haue not this bene plainly enough set forth in times past by the Prophetes, whiles they so often oppose the wayes of men, to the wayes of God, as cleane contrarie one to the other? For this time, one place of Esay the 55. Chapter, verse 8. shall suffice. He bringeth in God, speaking to Israel in these wordes. My thoughts are not as your thoughtes, neither my wayes, as your wayes. For by howe much the heauēs are higher then ỹ earth: by so much are my wayes higher thē yours, and my thoughts, then your thoughts. What could be more plainly spoken? And do we yet doubt whether ỹ sonne shineth at noone day? To what end doeth Dauid so often, so earnestly, so flatly desire of God, that he would teach him, and shewe him his wayes, and paths? If we beleeue him, whom we knowe to haue bene moste plentifully lightened by the holie Ghost, to haue spoken this in good earnest, and to haue desired it, from the bottome of his heart, what shall we thinke that we ought to doe?

Esa. 55. Cap. verse 8.

doe? Shall we thinke that we are wiſer then he? Doe we ſee further then he did? Yea, and to what end, had we need of a heauenly teacher, and guide, if hee might haue bene founde in the earth?

Auguſt. li. 1. de conſenſ. Euangeliſt. Cap. 15.

It is notable that Auguſtine in his firſt booke of the conſent of the Euangeliſts, 18 Chapter gathereth, out of that godly ſaying of Socrates, (whereof he maketh mention alſo in an other place) reproouing the Romans, which therefore refuſed to worſhip the God of the Hebrewes, and Chriſt, becauſe

» he would be worſhipped alone. It is
» (ſaith he) the opinion of Socrates, that
» euery God ought to be worſhipped, as
» he hath commaunded him ſelfe to bee
» worſhipped. Wherefore theſe men
» (to wit the Romanes,) were forced of
» neceſſitie, not to worſhip the God of
» the Hebrewes: becauſe if they would
» worſhip him any other way then hee
» him ſelfe had laide hee woulde be wor-
» ſhipped, they ſhoulde not verely wor-
» ſhip him, but that whiche they theme
» ſelues had deuiſed. A reaſon, truely,

Torrenſis the Ieſuites fond oppoſing the

worthie to bee moſte deepely rooted in our mindes, whiche if Torrenſis the

Ieſuite

confesion of Augusſt. againſt the confesion of Augusta.

Iesuite had well weyed: he would neuer so much as haue thought of setting of Augustines confession, against the confession of Augusta. Neither is it lesse worthie the noting, and bearing away, neyther lesse repugnant also to these mens imaginations, which the same Authour writeth the 10. Cap. of the same booke, against those, which said, that Christ wrote certaine bookes to Peter, and Paule. Which errour he supposeth that they toke therhense, because they saw them in many places painted together. Therefore afterward he saith: So haue they deserued wholy to erre, which haue sought for Christ, and his Apostles, not in ỹ holy bookes of the scripture, but in painted walles. Neither is it any maruell if fayners be deceiued of Painters. We heare the iudgement of this most learned, and godly man, concerning the way to seeke out, and learne Christ, and godlines. Forsoth not by the imaginations, and fansies of men, but the holie bookes of the scripture, that is, the doctrine deliuered vs from God: whiche only well knoweth, howe he will bee,

Libr. eiusdem. Cap. 10.

Augustines iudgement is to finde out, and learne Christ in the scriptures only.

and

and ought to be serued. Euery way sought elswhere, ought not only to be suspected of vs, but also vtterly abhorred, and auoyded. Neither are we to looke to come any other way vnto the fellowship of Iesu, but by that, which he hath declared. And in deede it were a thing void of all reason, for any man, either to enter into an other mans friendship: either to be admitted to his fellowship, and league: but by those couenantes, lawes, and conditions, which he shoulde set downe, and appoint, that should receiue an other into his friendship, or felowship, & league. And is it not without all reason, that he which receiueth a benefite, shoulde tye the giuer thereof to couenants, and conditions of his owne making? To the intent therefore all men may the easier see, and vnderstand, vpon what cause, and condition, a man must, and ought to haue fellowship with Iesu Christ: I will laye forth to the vieive, the maner thereof, fetched from the publicke tables of the holie Ghost, that is to say: the writinges of the Prophetes, & Apostles, deuided into their

No other way to be ioyned to Christ, thē that which he himselfe hath deliuered.

partes,

partes, in that order, whiche, as I iudge, is fit, and agreeable with the nature of those thinges intreated of. Against the which, in like maner, I will set the way, which these of this newe fellowship haue begunne to take, and doe yet followe, that it may more euidently appeare: both that they themselues, and all those that will followe theis blinde guides, doe wander verie much, and to be greatly deceiued.

Cap. VIII.

That the first steppe necessarie to haue fellowship with Iesu, is true faith in him.

That the doctrine of the fellowship with Iesu, or communion of mã with Christ the Sonne of God, stretcheth verie farre, and conteineth within his compasse, the doctrine of the Prophetes, and Apostles, as the which is the chiefest argument, and principall scope thereof: they doe easily perceiue, that knowe, what is the cause of mans saluation: and well vnderstand whervnto all partes of holy Scripture doe belong,

The doctrine of the fellowship with Iesu the chiefe scope of the scriptures.

belong, and ought to be referred. For nothinge is delyuered in the same, which doth not tende heereunto, to bring man to God the onely fountain and author of his happines, and salvation. But I purpose not at this time to handle euery parte of this so large a matter: but those only, which properly appertaine vnto man himselfe: that is, I entend to shewe, by what meanes Iesus receiueth man into his fellowship, or to speake yet more plainly, what I meane my purpose is at this present, to declare, by what markes and testimonies wee may, and ought to knowe, that either we our selues, or other doe belonge to the fellowship of Christ. Paule of all others, seemeth vnto me to haue opened most largely, and exactly, this mysterie of the fellowship, or knitting together the members with the head. For he maketh mention therof almost euerie where, but in the Epistle to the Ephesians, he prosecuteth namely all the partes, and causes thereof, and vnfoldeth them euery one, touching in most flat wordes, the beginning, pro-

Ephe.

ceding,

ceeding, and end thereof. Who as he placeth the last end thereof, in the participation, or fellowship of the kingdome of Christ in heauen: So he putteth the first beginning in the good pleasure, and purpose of the heauenly Father, from the which springeth our election before the foundations of the worlde were laide. But letting passe at this time, those two extreames, to wit, the beginning, and the end: I wil only entreate of the meanes, and proceeding: which the same Author Rom. 8. Chapter doeth comprehend, as it is apparant, vnder the names of vocation, and iustification. Nowe fayth goeth betweene our vocation, and our iustification: which as it followeth the one, so must it needes goe before the other. Therefore both this place, and diuers other doe teach vs, to hold faith, to be as the first step of the comming of the godly vnto Christ. And especially Christ him selfe sheweth it, whom the historie of the Gospell declareth, to haue alwayes first required fayth, of those whom he had to do with all. But because there be almost infinite testi-

Rom. 8.

Faith foloweth vocation, and goeth before iustification. Faith the first steppe to come to Christ,

monies therof. I will chuse out a few, and chiefly out of the Gospell after S. Iohn, which is verie full therof. I will only alledge those places that seeme to one most cleare: and to beginne with the first Chapter, there it is flatly vttered, that all those that beleeve in Christ, are endewed, and honoured with this prerogatiue, and preheminence, that they should be the Sonnes of God. Vnto whom Paule agreeth. Gal. 3. verse 26. Ye are all, saieth he, the Sonnes of God by fayth in Christ Iesu: the pledge, and zeale of which adoption, he straightway addeth, to be the Sacrament of baptisme, as whereby the faythfull doe put on Christ: that is, are ioyned to him: yea, & that which is more, are coupled with him; as in an other place he writeth, And so are made bone of his bone, and flesh of his flesh. For so it pleased him to describe that most straight, and neare fellowship.

Iohn. 1. Cap.

Gala. 3. 26.

1. Cor. 6.

Ephes. 6.

For the which cause Christ also, as it is in Iohn the third chapter: After that he had reasoned with Nicodemus the Pharize about the secunde, or heauenly

Iohn. 3. Cap.

uenly byrth, hee thereunto ioyneth a a godly Sermon of the force, and verie great effectes of fayth. In the 4. and 5. chap. There are many, & plaine testimonies to this purpose, but I passe them ouer, hastening to the sixte chapter. Wherein this matter is so handled, so fully set forth, and so plainly opened, that I marueil, that there should be any yet in the church, that should doubt thereof, much lesse striue about it. But vnto Diules, or night Crowes, euen the noone light is darke: & there will euer be some, that esteeme darknes better then corne, according to the prouerbe. Christ in this 6. chapter doeth not only manifestly shewe, that the way to haue fellowship with him, consisteth in fayth, and teacheth the same to be most necessary: but also instructeth, and schooleth fayth: that is to say, declareth what it ought to bee, to the end it ought to embrace him, or after what maner it ought to apprehende him: or els, what way it ought to take, to knowe him. It is euident that there are in Christ two natures, whereof, one is fetched from our nature, or

Ioh. 6.

as the Apostle speaketh; Taken, and therefore altogether like ours, except sinne.

We must come by the fellowship of the humaine nature of Christ, to the fellowship of diuine.

And euen as he him selfe, hath thereby ioyned him selfe to vs, so by the same must we come vnto him, to the intent, we may come into the fellowship of the other nature: to wit, the diuine, which is naturall vnto him. Of the which thing Augustine diligently intreating in the 9. Booke, & 15. chap. of the citie of God, at length addeth this: Being made partaker of our humanitie, he made a readie way for vs to be partakers of his diuinitie. Lyke as therefore we are ioyned to the Father by the Sonne: so also we are vnited vnto the Sonne, by that nature, which he hath receiued of vs: insomuch that it is, as if there a certaine bande, or as I haue els where written, a solder fastening together things, that otherwise are most farre asunder, and ouers. Now as wholoeuer hath fellowship with the Sonne, must needes also haue fellowship with the Father, otherwise the Sonne should bee diuided from the Father: So wholoeuer

Augustin. de ciuita. Dei, lib. 9. Ca. 15.

is re-

is receiued into the fellowship of the flesh of Christ, (for by this worde, in this place, as els where, by the name of the Body, he comprehendeth his humaine nature,) must also haue fellowship with the diuine nature: vnles we will part those two natures, ioyned together with a most sure band. It remaineth therefore that we know, how we haue fellowship with the humaine nature, or flesh of Christ. That doeth he him selfe plainly declare. First he signifieth the same, by the name of Bread, taking occasion of the myracle wrought before, and mention beeing made of Manna by the Iewes, at last after further reasoning, hee calleth it his Flesh, and saith it is true meate. Bread.

Moreouer, to open more fully this mystery, he maketh mention of his Blood, fitly ioyning blood vnto flesh, as we see them ioyned in liuing men: the separation whereof bringeth death, whereof also by the way hee speaketh, when he sayde, that it should be geuen for the life of the world, the life, I say, not the death. For he dyed, that he might destroy death, not to bring it Blood.

vnto any: but to restore life which was lost, vnto all them, which should haue fellowship with his flesh. And he hath shewed by diuers wordes the way to obteine this fellowship. First he hath vrged the word Shall Eate, applying it to the Metaphore of Breade, and to the word, Flesh, which he also calleth true meate. For they are communicated, and receiued by eating. He likewise hath vsed the word, Shall drinke, respecting the Wine, which he saith to be true drinke. He hath further mẽtioned the word, Hath come, which he doeth els where vse. Lastly, he hath added the word, Beleueth; by which, as being proper, and single, he expoundeth, that which in those former figuratiue speeches, laye hid. And so he hath plainly declared, that the way to come by this diuine felowship, is fayth, whereby onely wee eate and drinke him, and come vnto him. For as he is the way, and the dore for vs to come to the Father: so wee come vnto him by fayth, wee are ioyned to him, and he to vs; so that hee abideth in vs, and we in him; that is, dwelleth

Shall eate.

Shall drinke.

Hath come.

Beleeueth.

leth

ieth in our heartes, as the Apostle saith to the Ephesians the 3. chapter. The summe then of all, is this: that Christ ioyneth vs vnto his felowship by faith; and by no other mean, or way. Wherefore as it can not be, that he, which beleeueth in Christ, shoulde not haue felowship with him, and through him, which the Father, (as he must needes be lightened with his light, that beholdeth the Sonne:) So whosoeuer beleeueth not in him, it is as impossible, that hee shoulde haue any felowship with him: as it is, that a blinde man shoulde see the light of the Sonne. Wherevpon it followeth no lesse certainly, then clearly, that all that graunt any felowship with the flesh, and bodie of Christ vnto vnbeleeuers: doe vtterly shake the groundes or foundations of christian doctrine, and doe not onely weaken, but also cleane rent a sunder the harmony, and agreement therof. Neither doeth this opinion seeme to be called rather deuilish, then humaine, or to proceede from a man: by that only cause, that it hath broken the rule of faith, and truth, which

Ephes. 3. Cap.

As the beleeuers in Christ, cannot but haue fellowship with him, so the vnbeleeuers cannot haue any at all.

The Iesuites which teach that they may, teach deuilish doctrine.

our godly fathers haue so named: but
also for the maner, by which it is wont
to be defended of these men. For it is
not auouched and mainteined with
the weapons of Diuines, but of ty-
rantes: that is, not by the testimonies
of the scripture, or sure reasons diuo-
ced therehense: but by cauilles, repro-
ches, slanders, banishments, proscrip-
tions, fire, and sword. These are the
weapons not of trueth, and godlines,
but of falshod and wickednes, the fau-
ther, and mainteiner whereof is hee,
which was a murtherer from the be-
ginning: whom they follow, which
are his: abusing the colour of trueth,
and religion, to ouerthrow the same,
that they may the better prouide for
their owne gaine, which is the onely
thing that they seeke.

The deuilish defence of this doctrine by the Iesuites, and Papists.

Io. 8.

But the scripture, left vs by the Apo-
stles, acknowledgeth no other fellow-
ship with Iesu, then that which is by
faith: neither doth the ancient church,
to wit, the Apostolike, and Catholike,
or vniuersall. Now this, that the same
haue deuised, they dreame to be ioyned
with the mouth, which are the Author

The Papists by their transub-stantiation, dreame of the

of

of transubstantiatiõ, haue brought in to ỹ church, not of Christ but of Rome together both their transubstantiation and their felowship with Christ, imagined of themselues: the latter wherof receaued, as it were by handes from them, they which haue inuented transubstantiation do with toth and naile defend, as agreeable with their new imagination, & vphold it egerlye with the same weapons that they doe.

receiuing of Christ with their mouth.

But they whose mindes are voide of prejudice, doe easily perceiue that a man being vpõ the earth, can neither folow Christ with his bodely feete, neither touch him with his handes, neither see him with his eyes, neyther heare him with his eares: so as no man can either eate, or taste him with his mouth, teeth, tongue, or roffe. All these thinges as they are done onely with the hart and minde, so it is to be confessed, that it can be done by fayth only. Therfore he erreth greatly, that trusteth that hee can haue any felowshippe with Christ by outward apparell or gesture, or any bodely actions. Now let vs see whether these new fe-

Christ not to be receaued by any outward and carnall way, but by faith only.

lowes of Jesu, haue taken a right waye, or no.

Cap. IX.

That this new, and vpstart felowshippe of Iesu, haue no true faith.

The hart of a man, the proper seate of faith.

THere is no man, but doth acknowledge that the minde and the harte of a man, is the proper and peculiar seate of faith, and his true dwelling place: and that therof it followeth, that it belongeth to God only, to iudge and geue sentence properly, and truely therof: which thing I confesse, notwithstanding the holy Scriptures doe euery where witnes, that one man may, yea and ought to iudge of another mans faith, as of all vngodlyness, and that neither vncertainlye, neither vainly. This ought to be taken for an vndoubted truth, that the faith of Christ, or christian faith, is that which is in Christ: that is, which aymeth vnto him as the true marke, and layeth holde vpon him, as the true obiecte. For albeit true faith doeth

Faith aymeth to Christ, as the true and principall marke in the scripture.

embrace

embrace the whole Scripture, both of the Prophets and Apostles, as the voyce of God, containing verely the most certaine will of God: yet for as much as all partes thereof tende vnto Christ, faith also it selfe hath respecte chiefly vnto him. And that faith only is to be accounted for true, which truly knoweth and apprehendeth him: that is, in such sorte as he is in deede: euen such as the heauenly father hath set him out, and offered him in that scripture, which is (as it were) a most bright glasse, liuely representinge Christ, and in him, God. For the wit of man (be it neuer so sharpe by nature) cannot conceaue the true, and liuelie Image of Christ, and how can it, seeing the thinges which are vttered of him vnto vs, in the Apostles doctrine, are vnto flesh and mannes reason, not only Paradoxes, but also folishnes, that is, such as he confesseth and taketh to be extreame folly?

What true faith is,

Mans wit cannot comprehend Christ.

Neither was it without cause, that Christ, after that Peter had in flatte wordes pronounced him to be Christ, the Sonne of the liuing God, which came

Mat. 16. 16

came into this world: by and by made answere: Flesh and blood hath not reuealed this vnto thee, but my Father which is in heauen. Yea, and Paule most clearely teacheth, that faith is conceaued, and bred by hearinge, and that of the worde of God. The which therfore a litle before those wordes, he calleth the worde of faith. For as that heauenlye worde is not perceyued of man but by faith, so there is no faith, but that which groweth in the minde, out of the same word, through the heauenly Spirite. For which cause it is wonte to bee set forthe with diuers names or titles taken frō those thinges which (receaued by faith) it bringeth to passe: for it is named the worde of grace, of euerlasting life, and saluation. And Christ acknowledgeth for his true disciples, those only which abide and continue in his word.

Rom. 10. 17. 18

The word and faith vnseparable.

Hereunto I suppose, our Elders, which were (truely) godly, and Apostolike men, had an eye, when they named the chiefest points of doctrine contayned in the writinges of the Prophets and Apostles, the Rule of our faith.

Iohn. 1. 31. The word the rule of our faith

faith.

faith, and the bookes in which is conteyned, the Canonicall bookes. For as by these wordes they meant that all things contained in those bookes were true, certaine, and sure: so nothinge without, or besides those bookes, were eyther to be sought for or followed, but that faith ought to holde himselfe content within those boundes and lyms, as Damascene (a writer nothing suspected of our very aduersaries) no lesse fitly then truely writeth in the Preface of his bookes.

The Canonical Scriptures only sufficient for faith to rest vpon.

Damasc. in Præam. Lib.

Christian faith, then is that which acknowledgeth, loueth, and imbraceth Christ, in such sort as the holy Scripture expresseth him, and as Paule by his liuely preaching paynted him out, and crucified him before the Galathians eyes: and passeth by with closed eyes and eares, as the vaine counterfette of Christ, whatsoeuer are spoken and vttered without those bookes. Therefore I suppose it lawfull for me to iudge of the faith of this new felowship out of their own doctrine, or rather I am so commaunded to doe of God. What that doctrine is, how

Christian faith what it is.

The Iesuites faith to be iudged by their Doctrine.

should

shoulde I more certainly know, then by their writinges published abroad, in the which they gaue their censure of other mennes doctrine, and maintayn and defende their owne? Now they doe most euidently shew, that there cannot be in that schole, so much as a sparcke of true faith in Christ. A man may meete with some thinges well sayd in these writinges, to confesse the trueth, as certaine flowers cast abroade amongst much filth, and as small peeces of golde amongst a great heaps of dongue. It cometh that those thinges happened, eyther whiles the writers take no heede (as it commeth sometime to pas) either that they were wrytige from them by force of the truth: eyther that the same chaunced vnto them that did to Balaam, and Cayphas, eyther (to be short) that they would follow Sathan, the true father of lyes. Amongest whose sleights and practises this especially is accounted one, that now and then hee speaketh the trueth, but for that purpose, that he might creepe into mens bosomes, and afterward spread his lyes more boldly

The Iesuites doctrine.

boldly, and perſwade the ſooner. To thinke with my ſelfe that this latter ſhould be true, that maketh me, that I ſee in the very beginninge of their Catechiſme of Auſtria, a definition of a chriſtian to be placed, which pretendeth great puritie of doctrine. For it pronounceth him to be a Chriſtian, which contenteth himſelfe with the doctrine of Chriſt, and condemneth, and refuſeth the contrary vnto the ſame. It layeth down afterward a deſcription of faith, which carryeth with it great ſhew of true godlynes: and ſhutteth it vp with a goodly defence of Chryſoſtome; Faith is the lighte of the ſoule, the doore of life, the foundation of euerlaſting life. He that readeth theſe words in the very entrance being well affected to godlyneſſe, and trueth, doth he not goe on, full of hope, and very deſirous not only to reade, but alſo to know, and learne all that followeth?

The Ieſuites pretence of the truth, the ſooner to deceiue in their Cathechiſme of Auſtria.

But he that is indued with iudgement, and armed with the ſpirite of diſcretion, will by and by finde out the deceite, and ſtepp back, for neyther

ther those thinges that are in the middest, neither the later, doe agrée with the first: but the matter it selfe sheweth, that they are most dangerous poysons, couered with hony. A man might call them those whorish intisementes which Salomon the 5. and 7. of the Prouerbes doth liuely paynt out: and wherewith some wil haue the practyses that heretickes deuise to snare and allure the mindes of the simple, to bee set out.

Prouerb. 5. 7.

What I pray you is there in the partes folowing of that booke which they entitle The Summe of Christian Doctrine, like vnto that front? yea rather, what is there not vnlike? what not corrupted and peruerted? what not contrary to the puritie of the Doctrine of the Apostles? And that I may not touch a number of other, I laye foorth one poynt, of the meanes or wayes to purge and clense men from their sinnes, the 103. leafe. Whereas they recken vp fire wayes, & say that there are also more (as superstitious ignorance is alwayes fruitfull,) yet there is no mention at all made either

The titles of the Iesuites bookes, and the doctrine therin conteyned, contrary.

The Iesuites make 6. wayes and more to purge sinnes, not so much as naming Christ or faith in him.

of

of ỹ blood of Christ, or faith in him: Vn to ỹ which only remissiõ or forgiuenes of sinnes is to be imputed. Is this to be a christian, & to content thẽselues w̃ the doctrine of Christ? Thus falshode is wont te be contrary to it self, & to ouerthrowe it selfe. But let vs come to other points, what this whole felowshyp thinketh nerally of ỹ scripture, it is manifestly known by their censure of Coleyn, by certain propositions, & other their publike writynges. If we beleue these holye teachers the sacred Scriptures are darck, doubtfull, wauering, easie to be turned on which side a man liste, maymed and vnperfecte. This if they think as they write, which christian charitie willeth vs to iudge what faith haue these holy Doctors? Verely it is a great deale more certaine and true, that faith taketh her light from the Scripture, then that the moone doth from the sun. Therefore theire faith muste needes be darcke, doubtfull, wauering, changeable, and vnperfect. For faith must holde, follow, and resemble the nature of the Scripture, as the childe doth of his father,

Censura Colonien-sis.

What account the Iesuites make of the Scripture.

What the Iesuites faith is.

ther, the ryuer of his fountaine or hed, and the bough of his rote. And what place I pray you with these men, hath the Apostles persuation and assurãce of faith?

Furthermore it is manifest what Paul and James doe speak of a doutfull and staggering faith. Euen as faith ought to stay it selfe vpon true and sure grouds: so a christian teacher ought to be perswaded, that he speketh and teacheth the thinges that are sure and true. I say nothing now of the Sophisters implicity, or folden vp and vnformed faith: which dreames (as al others) there is no doubt, but these maisters doe allow. This only I desire to heare and learne of them, whether they doe not also doubt whether they themselues, as well as others, be worthy of loue or hatred? I do not beleeue that they stand in doubte, whether the sonne of God be deare to his Father. For that heauenly voyce taketh away all scruple of doubt, which testifieth that the Father so loueth the Sonne, and so doth imbrace him, that he is wholy well pleased in him. Now

Rom. 14. 22
Iacob. 16

The Iesuites faith wauering and doutfull.

Mat. 17
Luke. 4

if

if they thinke and perſwade themſelues in déede, that they are the companions of Jeſu, how can they doubte, but they are alſo beloued of him? can he chooſe but loue the members, vnto whom the head is moſt deare? can he ſet light by the flock, that maketh account of the ſhephearde? ſhould he not loue thoſe whom hee hath choſen before the foundatiõs of the world were layde, being called, iuſtified, and ſanctified? he that doubteth of this thing, will any man beleeue he beleeueth in Chriſt? Againe, who can ſay that they haue faith in Chriſt, which know not Chriſt? certainly ỹ true faith of Chriſt doth receiue and keepe Chriſt, as a glaſſe doth the face which is before it, and a ringe, and a pretious ſtone, inclоſed within it. And as Ambroſe witneſſeth, euen as the armes of olde Simeon did embrace Chriſt. Paul alſo affirmeth, that Chriſt dwelleth in the hartes of the godly by faith. But the doctrine which theſe men profeſs, doth moſt clearely ſhew that in their harts as in their Temples, there is nothing but a ſhadow and vaine counterfette

Ephe.1.Rom.8

The faith of the godly certaine and ſtable.

Ambroſ.in Luc. Cap.2

of Christ. For that which the write of remission of sinnes, and iustification, (that is) of the chiefest point of christiã religion, of mans abilitie, of merites and good workes: doth so spoyle and robbe Christ of those giftes, wᵗ which his father hath honoured him: doth so likewise rẽtin peeces his office. Finally so make fruitles and of no effecte, his sacrifice, and merite thereof, that I see we haue nothing lefte to say, but that of the Apostle, Christ hath dyed in vayne. Truely they that thinke the same that these men wryte, cannot haue Christ but withouthis office and without his benefites.

The Iesuites robbe Christ of his office of redemption.

Galat. 3.

Lastly, to knitte vp all at once, they that will seeme to be rayled vp, & sente of God, for that purpose, that they might lifte vp those thinges which were fallen downe in the church, restore againe things corrupted, amend thinges amisse: doe not only deceiue the expectation of all good and godlye men, but also doe marre agayne the things that began to be amended, and to heape errors vpon errors, yea, and by all shifts and drifts, labor to make

The Iesuites pretence of reformation, and their doinges contrary.

the

the diseases incurable, wherunto medicines were prouided with greate hope of recoueringe of health. They that before these men, toke vpō them the defence of popish errors, were stayed with some shame, that they durste not stubbornly maintain the grosseste, and such as were flatly contrarie to the Doctrine of Christ: and they confessed willinglye, that many thinges creapte into the church whileste the shepheardes were a sleepe, which needed reformation: as plainlye witnesseth certaine orations openlye made and pronounced, in the Counsell of Trent, both in the Popes own name and other catholike Princes: which being also put in Printe, remayne at this day in mennes handes.

The Iesuites more impudent in the defence of popish errorr, then other papists, and the pope himselfe.

Orat. in Concil. Tridene. habit.

But there is nothing so grosse, so rotten, so filthy, so fonde and wicked in the popish puddle and sinck, which sauoureth not well vnto those purgers and reformers. They allow, vphold, and defende all thinges, be they neuer so foolish and vnreasonable. This can the reading of the bookes set forth by them, most certainly declare. Neuer-

theles, I will alledge one example, to perſwade thē of the truth herof, which either haue not ſo much leiſure to take that paynes, or are not diſpoſed to loſe time in turning ouer theſe filthines. It is wel knowen almoſt vnto al mē, that Aniacletus the biſhop of Rome, being bewitched with the opinion of his ſouereintie, or as they call it, popiſh ſupremacy, when hee perceyued that it ſtoode vpon weake foundations, toke vpō him to make Chriſt the founder and author therof, which to bring to paſſe, hee would vſe a metamorphoſis or tranſformation, not vnlike that wherby he turneth bred into the body of Chriſt. For of a Roane he thought to make fleſh, that is, did tranſlate the hebrue word *Cephas*, a head. He was laughed to ſcorne of all thoſe that take no delight in ſuch foolery, and are not ſo light of credite ỹ they would receaue euery thing without examination and tryall. When Antonius Contius the poliſher of the popiſh canons, and one of the cheefeſt flatterers of the Romiſh Antichriſt, lighted vpon the 22. Diſtinction, and met with the

Pope Anacletus impudent and ridiculous forcing of the ſcripture to proue his ſupremacie.

Cephas. Iohn. 1.42

Diſtinct. 22.

place

place of the Epistle of Anacletus, he feared, being otherwise a bolde and shameleſſe man, (as Runnagates are wonte to be) to allowe of that interpretation, (which to be vnlawfull, his very conscience forced him to confes) but cunningly indeauored to slippe away from the place where hee coulde take no holde. First he confessed that that Etymologie was laught at by some, then by and by he secretelye reprooueth it, bringing the true interpretation out of Hierom. But on the other side, fearing least he should offend his gods, as some are wonte to say, that is, purchase no thankes of them, whose good will and fauor he endeuoureth by all meanes to procure, immediately he doth after a sorte, excuse Anacletus, and almost discharge hym, bringing forth an example of like errour in Optatus the Affricane a man otherwise both godly and learned.

Contius the Popes flatterers shifte to helpe Pope Anacletus.

Within these bowndes did this most earneſte mayntener of Popish errors, hold himselfe. But Turrianus a great man amongeſt the companies of Iesus, and a follower, or rather a

Turrianus.

flatteer of cardinall Hosius, did not stick to leape ouer the barres & lists.

The Iesuites impudent defence of Anacletus.

He excuseth not Anacletus after a sorte, and indifferently: but doth plainly commende and defende him as a skilfull and diligent man: as a follower of the Prophets and Apostles, and the learned auncientes. So much prevayleth with these men the smoke of the Popes courte, and his fatte morsels, that they doe quickly shake of out of their conscience all the feare of God, and driue from their face all shame and blushing, while they turne black into white. Wholoeuer therfore doe thinke that in these new companions of Iesu, (who as they are themselues seduced so endeuour what they can to peruert others) there remayneth any sparcle or crum of true faith: it must needes be, either that they are not acquaynted with their disposition and manners: either that they are themselues scarce sounde in faith.

The Iesuites in flattering the Pope, shake of all feare of God, and shame of the world.

CAP.

Cap. X.

That the second steppe to keepe fellowship with Iesu, is a life worthie the name of Christ.

That Christ is after two maner of wayes in the holie scriptures described, and set forth vnto all the godly, we doe reade it well noted, and for good cause written, by many godly, and learned expounders of the same. For they teach first, that he is the Authour and giuer of remission of sinnes, righteousnes, life, & saluation to those that beléeue in him. And they witnesse the same, to be so proper, and peculiar vnto him, that no peece, or part thereof may be turned ouer vnto any other, without great wrong, and manifest sacrilege against him. Secondly, they describe him, as a moste singular example, and paterne of a godly, and holie life, ordered, and framed vnto the moste straight, or exact rule of the lawe of God: which as by his wordes hée taught, and prescribed: so did he by his dedes

Christ in the scriptures deliuered vnto vs after two sortes.

1

Christ only a Sauiour.

2

deedes expresse, and laye forth, to bee followed of all those, that desire as wel to bee, as to bee called his schollers: whereof there is a plaine testimonye the 13. Chap. of John. For this heauenly maister was nothing like those, whom Paule setteth forth, the seconde of Timothie, 3. chapter. Which cary a shewe of godlines, but deny the power thereof: of which sort were they also, whom he doeth liuely paint out. Rom. 2. chap. He hath therefore both deliuered in word, and expressed in his deedes a true forme of godlines: that all that couet to haue any place in his schole, & houshold, might vnderstande, that it is required of them, as well to professe the same with their mouth, as to performe it in worke. For this being compriſed vnder the name of loue, he haue said to be the proper marke of his profession, and schooling, whereby his true Disciples are discerned from counterfaite. Jo. 13. chapter. As likewise he hath willed, that Wolues, and false Prophetes should be knowne by their frutes. Math. 7, verſ. 16. To be short, it is euident, that Christ, would haue

Jo. 13.

2. Tim. 3.

Rom. 2.

True loue a sure marke of the Disciple of Christ.

Jo. 13.

Math. 7. 16.

haue our obedience, ioyned with our fayth in him, which is the head, and summe of all the seruice, whiche hee would haue done vnto him. Yea, and the Apostle in some places sheweth, that fayth it selfe, is comprised vnder the name of obedience.

Faith must be ioyned with obedience.

Moreouer, he witnesseth, that God is denied, as well in deedes, as words: Euen as he teacheth the doctrine to be commended with the example of holy life. The Apostles therefore being the best expounders of the minde, & words of Christ: Like as they doe alwayes teach, that we should beleeue and trust in him, the Authour of our righteousnes and saluation: So they doe euery where admonish, and exhort vs, to follow him the Schoolemaister, and singular example of holie life. For hee hath not, as Paule saith, called his vnto vncleanes, and lowsenesse of life, but vnto holines. Neither was he made only vnto the faithfull (as he writeth to the Corinthians,) their wisedome, and righteousnes, but also their sanctification, and redemption. For as by his wisedome, and righteousnes, hee

Tit. 1.

1. Thes. 4.

1. Cor. 1. 30.

die

driueth away the naturall darkenesse of mans minde, and doeth kindle in them the light of the true knowledge of him selfe, and his father: and forgiuing of our sinnes doeth endue, and adorne vs with his righteousnes, wherwith we beeing couered do please the Father: So he doeth giue vs his holie Spirit, which doth renue our mindes, that they may haue holie desires, and pure affections, whiche at last may bring forth holy workes.

And touching the effectes of the holy Ghost, in the faithfull, and endeuour of holy life, it is euerie where entreated in the Epistles of the Apostles, but chiefly, in the Epistle to the Romans the 6.7.8. Chapters, the same is handeled diligently, and largely. And the very same also doth James, and John in their Epistles of purpose teach. The desire therefore, and indeuour of a holie and new life ought so to bee coupled with true fayth in Christ, that it is a harder matter, or as impossible, to plucke one of them from another, as it is to separate light from the Sunne, and heate from the fire. For Christ,

Rom. 6. 7. 8. Ca.

The endeuour of holy life can not be separated from true faith.

as

as the same Apostle witnesseth, gaue him selfe for vs, that he might deliuer vs from all iniquities, and purge vs to be a peculiar people, vnto him selfe, zealous of good workes. And verely, if the Philosophers doe discourse of maners, and deliuer preceptes, not so much to make men skilfull, as good: howe vnseemely a thing were it, that Christian Philosophie should goe no further, then to informe mens minds with the knowledge of godlines, making no account of leadinge a godlye, and holie life? Whosoeuer hath faith, hee must feele in him selfe Christ, so working by his holie Spirite, that hee truely say that which the Apostle doth, I liue, yet not I any more, but Christ liueth in me. For as the bodie hauing a soule, doeth receiue, and feele his force, and actions: So hee that is ingrafted into Christ, and is made his member, can not but bee partaker of his Spirite, life, and holines. For the which cause, the Apostolike, and Catholike fayth, calleth the bodie, or fellowship of the church, the communion of Saintes: plainly declaring, those only

Ti. 2. 14.

The true beleeuers doe feele Christ working in them by his holie Spirite.

Gala. 2.

Why the company of the godly are called the communion of Saintes.

only to appertaine vnto that fellowship, which doe minde an holie life, and doe bende and endeuour them selues hereunto: that they become suche as Paule exhorteth the Thessalonians to be: that is, wholy sanctified, sound in Spirite, and such as are kept blameless in bodie and soule, vnto the comming of our Lord Jesus Christ. They that are otherwise minded, and doe otherwise leade their life, and neuertheles say they be of the fellowship of Jesu: doe varie from them selues, and their life doth manifestly reproue their tongue of a lye.

1. Thes. 5. 23.

Cap. XI.

That there appeareth not in this newe fellowship of Iesu, any endeuour of holie life.

I Doubt not but the title, or drifte of this chapter, will seeme vnto many at the first sight, not only strange, but also vnreasonable, and no lesse, then if I shoulde goe about to proue, heaue thynges to go vpward, and light thynges

The Iesuites no such men as they beare the world in hand.

dowward. For where as I say, that I doe not finde in this vpstart kinde of monkes, integritie of life, and endeuour of holines: I shall seeme vnto a great many, to doe no otherwise, then if I should say that I finde no light in the Sun or whitenes in Snowe. So verely is the outwarde viser, or shewe wont to dasell their eyes, which gaste thereupon, and doe not withdrawing the same, looke into the matter more narowly. Of these therefore I request, that they would suspende their iudgement a while: and remoue all preiudices out of their mindes, and to iudge of the matter, hearing attentiuely the reasons, which I shall bring. First of all, I say that I do worthily find wanting in these brethren, plaine dealing, and good meaning, namely, in those thinges that they write against vs: as which in the most waighty controuersie of iustification, cease not wrongfully to burthen vs, or rather the truth it selfe, to the intent to make it not only suspected, but also hated of all men: with that hainous, and rancke slaunder, of naked, or bare fayth, and voide

The Iesuites in their dealing against the professours of the Gospel in the point of Iustification, malicious and slaunderous.

of

of good workes. And yet these men cannot but know what our mind and iudgement is, which haue by flatterys declared, and set downe in writyng, a thousand times by our men. They doe easilie perceiue that we doe allow that faith, and doe attribute vnto it only that effecte of iustifying, which the Apostle doth define to be effectuall by loue, and fruitfull by good workes, and so, that we doe not separate the good fruites from the good tree, although in that effecte, it be discerned from them. When one reasoneth of the sun, fire, and a man, doth not he reason of the sunne that shineth, fire that heateth, and a man that liueth, albeit in flatte wordes it be not added: neuertheles, euery man doth distinguish them one from another by their effects. Therfore let these maisters cease to slaunder vs, if they will perswade vs, that they are louers of the truth, and desirous of holynes, for to cauill, much more to lie and slaunder is the part of the enemies of godlynesse and trueth. But letting this passe, let vs come to the examination of the rest of their life.

What iustifiing faith the professours of the gospel teach.

Gal. 5. 6. Mat. 12. 33.

Lyes and slaunders the notes of the enemies of truth and godlynes.

I will not here charge them all by rehearsing those thinges, which I haue oft times heard and vnderstode to be almost in euery mans mouth, before their eyes, and in their handes: that certaine greeuous offences haue bene lately committed of some, which are of this order of companions. They would perhaps make answere, that the wickednes of some ought not to be preiudiciall to the whole felowshippe, euen as no wise man doth condemne the Apostleship, for the falshode & treason of Iudas.

Moreouer, I am not so curious, and desirous to prie into other mennes liues, that I should desire to touche those thinges that are done within priuate walles. I leaue such thyngs, first, vnto God, who will once make manifest thyngs that are hid in darcknes, as the Apostle witnesseth, nexte, vnto time, the mother of truth, as they vse to say: lastly, vnto them that are in those cloysters or dennes, and abide willingly amongest them: which if they would, happely also might bring to light those thinges, that as they are 1. Cor. 4.

soule to commit, so should be shamefull to speake and to heare: I will onlye make mention of those thinges, which the very Sun doth behold, and are in euery mannes eyes.

Iac 4. ver. 3. The loue of the world, & ȳ loue of god lines can not agree.

First, that the hatred of the worlde is ioyned with the true loue of godlynes, it is as certaine, as that the Sun doth shine at high noone. For God and the worlde are of such contrary desires one to ȳ other, that James doubteth not to say, that the friendshippe of the worlde is enimity with God, and that whosoeuer desireth the friendship of the worlde, is made an enemie vnto God. Whosoeuer therfore is not an aduersary vnto the worlde, and hath not bidden battel vnto it, and doth not declare the same, rather in deede, then in word, is not to be counted ȳ friend, much les ȳ felow of God. For Christ also hath sufficiently shewed, that no man can be addicted to them both, and loue them both. Paule allegeth no other reason, why Demas forsoke him, but that hee had imbraced this present worlde.

Math. 6. 2. Tim. 4. ver. 10.

Furthermore, John in his first Epistle

pistle, and second chapter, hath liuelye paynted out the nature of the worlde, and what his lustes are, wherein also he confirmeth the former sentence of James. Whatsoeuer (saith he) is in the worlde, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the father. Now it is to bee considered, amongest whom these affections doe raigne, and these markes appeare. If there be any that dare denye, that they are chiefly to be seene in the courtes of the Bishops of Rome, of Cardinals, and of Bishoppes: I will not doubt to affirme, that hee is touched with no feeling of conscience, and with no shame. For who, vnlesse he be marueylously shameles, wil deny, that their palaces, or houses more stately then kinges, are schooles of all kinde of pleasures? Who knoweth not, that they, and their reteyners, doe liue in excessiue ryot, and do fare most delycately and dayntely? Truely that olde prouerbe, a Prelates feast, did neuer so well agree vnto any, as vnto these men. I speake nothing of the monstrous outrages, which are done

The lusts of the world do raine cheefly in the Poopes, and his Prelates courts.

Pontificalis cæna.

in secreate: those that are openly done, do suffice and giue euident testimony thereof. If it hath bene heretofore truly, and worthily saide, let him depart from the courte, that mindeth to bee godly, howe much more truely, and rightly, I pray you, may it be saide of these men: whosoeuer desireth to haue fellowship with Christ, and friendship with God: Let him beware, flee, and abhorre these companies, and fellowships: For he that goeth about to ioyne the one of these with the other: he thinketh, and doeth as wisely, as if he should endeuour to make fire, and water agree together. If these newe fellowes are so desirous of the Apostolicall temperance, continence, and abstinence, as they professe them selues in their apparell, iesture, wordes, and writinges: howe commeth it to passe, that they couet so much, to nestle thē selues so neare the Popes kitchins? It is maruel that they auoid not smoke, which is noysome to students of learning, & the sauor of rosted meat, which is wont to be vnpleasaunt vnto those which are fasting. They that in deede

The Iesuites in haunting the popes & prelats courtes & kitchinges, shewe what hatred they beare to the worlde.

hate

wickednesse, doe diligently remoue, from them all those thinges, whiche entise men therunto, and doe diligently cut of all occasions thereof. Yea, theire eares can scarce abide their names. And many not without cause doe thinke, that this cause especially brought forth, the olde solitarie lyfe. For those goings aside from the multitude, and company of men, do seeme to haue tended to that purpose, as the monumentes of antiquitie touching the same, do plainly declare. But these vpstart fellowes, of whom it is reported, that they meane to raise vp the godlye antiquitie, beinge as it were buried, take a cleane contrary way from it. To the intent they might flee from the worlde, they seeke the verie marowe, and fatte of the worlde, to the intent they might auoyde filthinesse, they cast them selues into the gutter.

The verie occasions of euiles, to be auoyded of the godly.

The Ieſuites forsake not the worlde but imbrace it and run into the middest of it.

Turrianus worryeth, that he was, before he tooke vpon him the profession of the secte of the Iesuites, in the world, and so he would conclude, that he is now out of the worlde: follow-

Turrianus the Ieſuits vaine and ridiculous bragge of his forſakinge the world.

ing (I thinke) them; which cast themselues into hote burninge coales, least they should be burnte: or which for feare of rayne, least they should be wet, doe drench themselues in a ryuer.

Furthermore, they that are desirous of godlynes from the hart, & indeuour to goe before others, and prouoke thē by their example to vertue, doe euen auoyde all occasiōs which might cause men to suspect the contrarye of them. Now who would not beleue, much more suspecte, that those which follow the sauour of the kitchen, be rather geuen vnto voluptuousnes, then to temperance: and albeit they fayne themselues to be abstinent, yet that they do liue ryoteously: For it is not said for nought, if thou dwell by a lame man, thou shalt learne to be lame. But these men wil say, that their purpose, and end is, to cure the diseases of ỹ church, and that they doe follow cunning and wise Phisitions, which doe verie well thinke, that it ought to be the chiefest endeuour, to take away the causes of the diseases: & for as much as they perceiue

The Iesuites frequentinge the kitchinge geue men occasiō to suspecte that they loue belly chere and not temperance.

Obiection.

reiue the Bishops of Rome, and Prelates to be the fountaines of all those euils wherewith the church is greatly preised, and well neare oppressed, (as all men likewise doe confesse,) that therefore they haue most iust cause to beginne amongest them their cure. These thinges are well saide, but their deeds must answere their sayings. Merely they are but vaine bragges, whether they holde their peace, or say any thing to the contrarie. For it is no wise mans part, as one well saieth, to beleeue more those thinges which thou hearest, then which thou seest. Neyther are there more sure testimonies of our intentes, and willes, then the effectes thereof. Therefore we do then especially beleeue, and confesse that the causes of diseases are cured, when wee see the diseases to be assuaged, and diminished. But now, what signes, and tokens of this assuaging of the diseases doe there appeare vnto vs, or what can these newe Phisitions shewe vs? whom haue they of so many naughtie and leaude persons, brought vnto a better trade, or a sounder minde? Er-

Answere.

How the Iesuits play the Phisitions in curing the diseases of the sicke popishe church.

rours and naughtines amongst them are not only not diminished, but more, and more increased. In some of these gouernours of their church, superstition together with ignorance of heuenly doctrine groweth daily more stronger: in other some, the contempt of true religion wareth greater, in most part either Atheisme, or Epicurisme doe openly raigne. Their maners are verie corrupte, all discipline, yea, that which the Popes themselues haue inuented, and deuised, is quite decayed. And what shoulde I bring any witnesses hereof, seeing the thing it selfe soundeth it out? Who knoweth not that, that moste grieuous complainte which is in the Prophet, Ose the 4. Chapter, was neuer more iustly eyther spoken, or heard of, then at this daye: to witte, There is no trueth, no mercy, and no knowledge of God in the lande, by swearing, and lying, and killing, and stealing, and whoring they breake out, and blood toucheth blood: for these thinges are done without controlement, and these wounds are sene, both euerie where,

Ose. 4. ver. 1. 2.

and

and especially amongst them, about whom these newe Surgions are alwayes present, and conuersant. But againe me thinkes I heare them say, that in déede they doe apply remedies, neuertheles they finde by experience the force of the diseases to be so great, that no remedies can preuayle with them, and that they are without all fault, séeing they doe their duetie truely. But I would faine heare, what they call their duetie. Where is first, to vse the Apostles worde, soundnesse and wholsomenes of doctrine? Agains where is that freedome, continuance, frankneſse of speech, and holy boldnes, which the same Apostle commandeth, in teaching, exhorting, reprouing in season, and without season: where is the feruencie of Spirite, and zeale of the house of God? Briefly, where are the fire, and burning yrons agaynst dangerous diseases, and such that can not bee cured with lighter remedies? And if they are not able to cut them of by excommunication from their churches, by reason of the great power they haue, why do not they cut themselues

Obiection.

Answer.

2. Timo. ver. 1. & 3.

of from them: that is, why doe they not forsake them, as Phisitions doe those sicke folkes which are wilful, and past all hope? So Paule seemeth to haue excommunicated the Iewes, whiles forsaking them, he turned him selfe vnto the Gentiles, as the Lorde commanded him. Act. 13. ver. 46 If a man may iudge by the effectes, (which is a readie rule in this kinde of matter) these gadding, or rouing Marchants haue some other purposes in their mindes, and do followe some other respectes. It is not the desire, and hope to cure euils, not the loue of trueth and godlines, not the endeuour of holy life, which draweth them to the porches & precinctes of Prelates: but the same desire that alloureth Dogges, and Rauens to seeke carcayses and carraine. For the thing it selfe witnesseth, that the wickednes, ryot, and sluggishnes of the Popes, are not amended, and diminished by the endeuour of these teachers: but rather nourished, & established by their flatteringes. So farre of is it, that they doe bridle the olde riot, and madnesse, that they incite them, being of them

The true cause of the Iesuites frequenting the palaces of popishe prelates.

selues

selues forward enough, thereunto. For they haue brought to passe by theyr counsels, and incouragynges, that in steede of an whorish, they haue put on an yron forhead. What should I say? we finde by experience that the former tyrannie is so increased, and confirmed, that it may seeme that these newe counsellours were heard, and accepted of the Popes, euen as the historie of the olde Testament declareth, that Roboam sometime accepted the counsell of young men. And as Ezechiel in the 34. Chapter doeth set out in the person of the Iewish shepheardes, the slouthfulnes, ryot, and tyrannye of these of our time: So in the 13. Chapter, vnder the discription of false Prophets, teaching the people the counsels of their owne heartes, hee seemeth to haue painted out in their colours these newe Fores. All things truely do verie well agree together. But what need many wordes? the endles hatred they beare, and warre they bid, and vndertake against all those, whiche can not winke at, and away with the Popes disorder, and dissolutenes, and doe labour

I. Reg. 12.

Ezec. 34.

The Iesuits purposes bewrayed by their doings.

bour to shake of his wicked yoke, doth most plainly argue, and declare, what minde and purpose these men are of. And whether they doe allowe, or disallowe their disposition, maners, and kinde of life, hereby it may certainly be determined. Paule the first to the Romanes, doth end a recitall, or bedroll of moste grœuous, & hainous sinnes, with this conclusion: They doe not only the same them selues, (speaking of the Gentiles) but also like, and allowe of them that doe the same. In which wordes he sheweth manifestly, that they that further, & fauour sinnes, whether it be by allowing, or flattering, or mainteining them which commit the same, do sinne more grieuously, and are more wicked, and worthie a greater punishment. Salomon also the 17. of the Prouerbes witnesseth, that he that acquitteth or iustifieth the wicked, & cõdemneth the iust, are both an abomnation vnto the Lord. Now that these men doe commit both these offences, the hatred they vse against those, that teach, that both such vngodlines, and also naughtines is not to

Ro. 1. Not onely the doers, but also the allowers and incoragers of wickednes, giltie before God.

Prou. 17. ver. 15

be

be borne with, doe euidently declare. Who, I pray you, would not thinke, that thoſe ſhepheardes, which keepe of, and beate away dogges, when they barke againſte Wolues, doe conſpire with the Wolues againſt the flockes: and that they are more dangerous, and therefore more to bee auoyded of the flocke then the Wolues them ſelues. To conclude, there muſt bee eyther ſome ſecreat vertue, ſuch as they ſay is in the loode ſtone, to draw yron to it: eyther ſome very greate likenes of diſpoſitions, maners, and counſailes, which hath ſo ſodenlye, ſo quicklye, ſo ſtraightly linked theſe Ieſuites vnto the Romiſh Biſhoppes and prelattes. And for as much as we are not certain of any ſecret vertue, but are moſt ſure hereof, by the conſent of all wiſe men, and experience of all times, that, that prouerbe is true, likelyhood is the mother of friendſhippe: what other thinge may be gathered, and concluded, then that there is verie greate likenes betwene them, and conſpiracye in aſſalting the kingdome of Chriſt, although there be in outwarde ſhewe neuer ſo greats

The Ieſuites & popiſh prelates conſpire both againſt Chriſt.

greate an vnlikelyhood: for it is aſwel knowne, and as certaine, as ſnowe is white that they helpe one the other in bringing to paſſe this matter. Wherefore theſe newe companions haue taken to themſelues a name from Jeſu, with the like right, and no better tytle, then the Biſhoppe of Rome the open enimy of Chriſt, doth call himſelfe vicare: and the prelates do boſte themſelues to be the ſucceſſors of the Apoſtles, from whom they do vtterly diſagree.

How truely the Ieſuites take theire name of Ieſus.

CAP. XII.

That the third ſteppe, Whereby the felowſhippe with Ieſu is confirmed, is the bearinge of his Croſſe.

ALL wiſe men do confeſſe that likenes, and equalitie are moſt ſure bandes of felowſhippes, which thing alſo dayly experience doth teach, and confirme. For mens myndes are by no other meanes ſo much wonne and knit together: and friendſhippe, and concord, the foundations of felowſhips

by

by no other meanes are so much gotten, and preserued, vnlikenes verelye and inequalitie do quickly breed complaintes and braules, which are the distruction of societies, and the occasions of discordes, and seditions: and contrariwise equalitie is ỹ nourisher of peace and concorde. The most wise God therfore when he would haue his Churches, to wit, Christs, and all the elects felowshyp to be most nere, and sure: he also would, that there should be in the same both a verie great likenes, and equalitie, sauing that there should be a certaine diuersitie, and difference, which we se likewise to be necessary to make, & kepe societie. As in ỹ bodie of man there is diuersitie of members, so in a common wealth, and a familie there is a difference of offices, and degrees, which doth so appertaine vnto good order, that thereunto it is altogether necessarie: but in all other things there ought to be verie great equalitie, and likenes. Moreouer S. Paul the 8. Ro. ver. 24. entreating of afflictions of the godly, maketh plaine mention of the likenes which God would haue,

Likenes & equalitie the cause of frindshyp & concord, as the contrarie of hatred & discord.

similitude.

Rom. 8. ver. 24.

and

and hath ordayned should be, in the church betwen the head, and the members. Those saith he, whome he hath knowne before, he hath predestinate, that they may be made like to ỹ image of his Sonne, that he might be the first borne amonge many brethren. The Apostle sheweth that it is the purpose of the Father, that the first born sonne, to weete, Christ, should be the mirror or samplar, whereunto all men should conforme themselues, so that euerye man should resemble, & expresse him. The Author of the epistle to the Ebr. the 2. chap. describeth the beginninge of this conformitie, and likenesse, teachinge that the Sonne of God, beinge true God, was made partaker of flesh, and bloud: because the children, whom God had geuen vnto him, to witte, the electe, were made partakers thereof: that through one, all mighte bee made brethren, vnto whome he was made in all thinges like, sinne onely except. And the Apostle Paule the 3. to the Philippians ver. 27. toucheth the end, and full conformitie, foreshewing, and promising that it should come to passe,

The members of Christ must be made like to him their head.

Hebr. 2.

Phil. 3. ver. 21.

that

that Christ returning from heauen, should chaunge our vile bodies, and make them like to his glorious body. Therfore he was made like vnto vs, that he might make vs like vnto him selfe, according to that power (as the Apostle sayth) whereby he is able to subdue al things vnto him selfe. Now after what maner, and how he is willing, and wont to bring this to passe, he hath expressed and declared in him selfe, to wit, his flesh and bloud, which he hath taken of vs. The author of the Epistle to the Heb. the 2. cha. vers. 10. sheweth, that it became the Prince of the saluation of the elect, to be consecrated or made perfect through afflictions. And Christ him selfe declared vnto his disciples being heauy for his crosse, and death, that he must so suffer, and dye, that he might enter into his glory. Wherfore he made the flesh that he toke vpon him, to become like the elect, to wit, his brethren: fit, and meete for the euerlasting glory, and heauenly dwelling, by the crosse and afflictions. But if this were the state of him which is the first begotte, who

What the waye is, to be made like vnto Christ

Heb. 2. ver. 10.

Luk. 24. ver. 25.

The crosse the way to be like vnto Christ.

is the head, the captaine, yea the king and author of euerlasting saluation, and life: What shall we thinke that their state ought to be, which are called, adopted, and engrafted, to the entent they may be partakers of saluation? And Christ did playnly signifie the same, what time he gathered, and chose his disciples into his family, cõpany, and schole: and they themselues as best witnesses therof, do in diuers places report and testifie, that he ioyned and bound them to himselfe: making in playne and flat words, as it were, a couenaunt with them, and adding expressly a condition that they should beare his crosse. Afterwards when they were cõuersant with him, he often times forewarned them of things to come, & of such miseries and afflictions, which they were to haue at the hands of those, especially which were houshold felows with thẽ, after his departure from them: vnto the patient bearing wherof, he exhorted them, and encouraged and strengthened them with diuers reasons, but chiefly with such as were drawẽ from

Math.16. Mar.8. Luc.9.

Christ exhorteth his, to the patient bearing of the crosse.

his

his owne person, as most waighty, and such wherewith they ought principally to be moued. For in this respect also, he setteth forth him selfe for an example, and would be so taken, of all that are his, whereof Peter flatly doth admonish vs. If (saith he) when ye doe well, neuertheles ye suffer wrong, this is acceptable to God. For herevnto are ye called: because Christ also hath suffered for you, leauing you an ensample, that you should followe his steppes. Then he willeth them to reioyce which suffer for the truth, and righteousnes, as the partakers and fellowes of the sufferings of Christ: which shall also be fellowes and partakers of his glory. Of the which sequele, and hope, Paule discourseth at large the 8. to the Romanes. For after that he had spoken much of sanctification, or leading of a holy lyfe, by the guiding of the spirite of God, according to the rule deliuered vnto vs frõ God: (which endeuour I shewed before to be necessarily ioyned with iustification which is by fayth) going about to declare, and with most strong

1. Pet. 2. ver. 19. & 21.

Cap. 4. 13.

Rom. 8. ver. 17.

They that looke to be partakers of euerlasting blessednes in the life to come with Christ, must beare the crosse with him in this life.

argumentes to proue, howe all the children of God, ought to come to the possession of the enheritage, to wit, blessednes with Christ: he beginneth the matter with this sentence: If so be we suffer with him, that we maye also be glorified with him: teaching both vpon what condition we are receiued into the fellowship of Christe: and also what way we ought to take to come to the ende thereof, to wit, euerlasting glory, or saluation. Which thing also shortly, but sweetely he teacheth the 2. to Timothy, 2. chapter, verse 11. If we dye with him, we shal also liue with him: if we suffer with him, we shall reigne with him. These are the lawes of this felowship, that all things should be common: that there should be a likenes, and equall state in labors, & in rewards. Wherefore Paul oftentimes, as it appeareth, hath pronounced this law generally: All (sayth he, the 2. to Timothy the 3. chapter, that will liue godly in Christ Jesu, must suffer persecution: and in certayne Churches he repeated this, that they must enter into the kingdome

2. *Timoth.* 2. v. 11.

2. *Tim.* 3. *ver.* 12.

dome of God by many tribulations. Acts. 14. For the crosse is so ioyned with the profession of the crosse, that it can not be separated from it. As for the sundry vse of the crosse, and why he would haue his to be afflicted: yea rather why he him selfe doth oftentimes afflict them, at this present here is no place to speake therof. By these places, which I haue nowe alleaged, and diuers other, which I do willingly passe ouer, it is playnly proued, that none belongeth vnto Christ, which is not partaker of his crosse: for as much as that is the mark, as it were, of the children of God, wherewith the most dearest of all was chiefly marked, and honored. Yea the author of the Epistle to the Hebrues sticketh not to call them bastards, and no true children, which are not partakers of discipline, and chastisement. As therefore, to conclude this part, they that are geuen of his father vnto Christ, beeing first ingraffed to him by fayth, haue fellowship with him: and are made partakers of all gifts, and goodnes, which otherwise are proper to

Act. 14. ver. 22.

The crosse can not be separated from Christian profession

Heb. 12. ver. 8.

him onely: and then by the endeuour of a holy life, doe continue this felowship, and keepe the right of the sonnes of God: so by the bearing of the crosse, they doe both testifie vnto all men, and perswade their own minds more and more: yea and doe seale vp in their consciences, that they are the members of Christ, and doe belong to that fellowship, whereof he is the head: and thereby doe conceiue most assured hope, that they shall be heyres of the kingdome of God with Christ, whom with great ioye of mind they looke for.

CAP. XIII.

That in the newe felowship of the Iesuits, there appeareth no signe of the crosse of Christ.

I Doubte not but that these men, whom I impugne, will saye, that they acknowledge, like, and embrace as most true, whatsoeuer nowe hath bene sayd, touching the bearing of the crosse of Christ: but that it is so farre

of,

of, that they make agaynst them, that they make most for them. So in most points of doctrine we agrée in words, but we disagrée very much in vnderstanding, and sense. Wherefore we must haue a touche stone, which may discerne the true sense from the false. The doctrine therefore of the crosse of Christ, is to be discussed in a few more words: and this crosse is to be seuered from all other. And they are to be discerned the one from the other chiefly by their causes. For that saying of Cyprian that notable writer, is no lesse true, then common: The cause, and not the punishment, maketh a Martyr. Which also was vsed after of moste godly writers, namely of Augustine agaynst the Donatistes, which did falsly chalenge vnto themselues the name, and prayse of the Martyrs of Christ, vnto whome also Augustine doth very well obiect, that Christ did not simply pronoūce them blessed which suffer persecution, but therwithall did adde, for me, for righteousnes, and the truthes sake, and so forth. Moreouer Peter also doth most

Cyprian.

The crosse of Christ is to be discerned from all other by the cause.

Augustine.

clearely disseuer them in his first Epistle the seconde Chapter, verse 19. and the 4. Chapter, verse 15. not only bringing in the true cause, to wit, the profession of the name of Christ, but also forbidding the contrarie, and remouing it away by an opposition: what praise is it, if when yee be bufeted for your faultes, ye suffer it patiently: whereunto likewise that seemeth to pertaine, which Paule the first to the Corinthians the 13. Chapter writeth of him, who being voyde of charitie, doeth deliuer ouer his bodie to be burned. But here chiefly standeth the doubt, that our aduersaries doe chalendge to themselues, the place, and part of Augustine: and ascribe vnto vs the part of the Donatistes, and such like. Neuertheles they that see not, howe farre the doctrine, and religion of Augustine doeth differ from the doctrine, and religion of these vpstartes: and which can not iudge howe vnlike our cause is to the Donatists: it is marueil if they knowe howe, and are able to discerne a coale from snow. Wheresoeuer the name

1. Pet. 2. ver. 19. & 4. Ca. ver. 15.

1. Cor. 13.

Where the true crosse of Christ is to be found.

of

of Chriſt is, there is ỳ croſſe of Chriſt, and where Chriſt is rightly knowne, or rather acknowledged, there it is to beléeued that the name of Chriſt is. But it is euident, that theſe men doe not know Chriſt, and that they haue, and doe worſhip a painted, and phantaſticall Idoll, in the ſteade of the liuing, and true Chriſt. Then they only can be afflicted for righteouſnes ſake, which follow true righteouſnes, which thing they only doe, which hold the trueth, and followe it as a light going before them. And who they be which haue the trueth on their ſide, the puritie of doctrine declareth: which as it is, the ſoule of the church, as it were, ſo is it a light to diſcerne, and finde out darkneſſe: the Rule which teacheth vs to frye ſtraight thinges from croked: the touchſtone alſo, which ſeuereth true things from counterfait. Furthermore, what doctrine this newe faction doeth profeſſe, and followe, and contrarily, what we doe, partly it hath bene ſhewed before; and partly a litle after ſhalbe ſhewed, for it is not vnknowne. For they differ

The Ieſuites haue not true Chriſt, but an Idoll of him.

Puritie of doctrine a ſigne of the trueth.

as much as mens inuentions do from Gods decrées, that is, as much as darkneſſe differeth from light. Thus much touching the diſcerning the cauſes of affliction. Nowe let vs entreate of the diuers, and ſundry kindes of the croſſe of Chriſt, leaſt we ſhould wrõgfully exclude any man from the ſame, by the fleſhly vnderſtanding of man.

Cyprian.

Cyprian a true Doctour, and Paſtor of the church, and a moſt faithfull, and conſtant Martyr of Chriſt, hath left behinde him to the poſteritie, a learned and godly booke of two ſortes of martyrdome, the reading whereof, I iudge moſt profitable for all men. Out of it I will gather ſome flowers, but chaunging the order which he kepte. For in the firſt place. I thinke beſte, that we conſider of that kinde of Martyrdome, which he calleth ſecrete, and is common to all times. For it belongeth alſo vnto all perſons, which do come vnto that age, in which iudgement is ripe, and the diſcretion, or diſcerning of good, & euill, is gotten. Neyther can there bee any place for that kinde of martyrdome, which we may

Two ſortes of martirdome, inward and outward.

call

call outward, and manifest, neyther is it for all either persons, either times, vnles that, first goe before. Neroes, Diocletians, Decians, or Maximians doe not allwayes rage, as he saith, neuertheles the Deuill neuer ceaseth to trouble them, that are the professed souldiours of Christ. They are neuer without an enemy, which do loue Christ, godlines, and righteousnes. For euen the most holiest, doe carrye with them, whether soeuer they goe, a familiar enemy. We must allwayes fight that battell, which Paule liuely painteth out, the 6.7. and 8. Chapters to the Rom. The warre is continuall, whereof he speaketh the 5. Chapter to the Galathians, in the which the godly oftentimes receiue woundes, & sometimes also doe take the foyle: So that they doe that, which they woulde not. Wherefore whither so euer they come, that are desirous to defend and set forth the trueth, they light vpon the worlde, which can not hearken therunto without repining, and grudging. Whosoeuer is not willing to forsake it, and to depart from it, (as all

The inwarde martyrdome must go before the outward.

Rom. 6. ca. 7. cap. 8. cap. Gal. 5.

The inwarde martyrdome & conflicte in the godly continuall.

all those ought to be willing, which will haue any felowship with Christ, he must alwayes vndertake the combat with it, he must alwayes looke for, and beare the hatred, reproches, and assaultes thereof. By these exercises they are easily knowne, who are, (to vse the Apostles wordes) louers of God, rather then of pleasures. Howe of which part, these new confederates are: the tentes, which they follow do manifestly bewray. Besides the enemies which consist of flesh, and blood, they that haue felowship with Christ, are alwayes besieged with the powers of darkenesse, the rulers of this worlde, and spirituall wickednesses, whiche doe alwayes lye in waite for them: with these enemies all the children of God doe continually wrastle, and striue. All that are of this number and band, doe prepare, fense, and defende them selues with the weapons, and armour which the Apostle noteth out, and describeth the 6. to the Ephesians. Whereby, as by sure marks, they that fight vnder the banner of Christ in this fielde, are knowne. They that draw

2. Tim. 3. verse. 4.

Ephes. 6.
The godly neuer want their spirituall combats with Satan.

draw vnto themselues a crosse, or deuise vnto themselues armour of their owne making, haue no cause at all to say, that they beare the crosse of Christ. For that only is to be saide to be his, which he layeth vpon our shoulders: and whiche they shall neuer wante: which make account to liue godly. For the only sight of the wicked life of the vngodly, doeth oftentimes bring vnto the godly a hard, and bitter crosse: as it befell sometime to Noe, and Lot, as Peter witnesseth the 2. Epistle and 2. Chapter. Briefly the life of a godly Christian, is a continuall combat in this our exile, or banishment, as Job truely witnesseth, who was greatly, and long practized in this warfare. Neyther doth Christ grant vnto those that are his souldiours, any release, or time of ease, and giuing ouer: but so long as they breath, he woulde haue them not only to hope, but also to sigh, and grone. Therefore then at length shall they haue fully ended the fight, when they haue likewise ended their liues. It is wel said also, that the life of godly men is a continual repentance:

What is the true crosse of Christ, and what not.

2. Pet. 2.

Iob.

Dum spirant, non modo sperare, sed etiam suspirare eos vult.

The godly must alwayes in this life beare the crosse of Christ.

which

whiche if it be true, neuer lacketh a crosse of Christ.

The life of the godly a continual repẽtance.

Now whereas these newe felowes do not know, what true repentance and turning to God is, (as it is playn by their owne writings) neither vnderstande by what meanes the mortification, and burial of the olde man, and quickening of the new is brought to passe, they haue no cause why they should saye they beare the crosse of Christ: and chalenge to them selues a place in his felowship.

The Iesuites ignorant of true rapentance and mortification.

Besides this kinde of Martyrdome, which partemeth to all the godly, and is chiefly wrought inwardly in the theatre of the minde onely: there is an other, which belongeth neither vnto all times, neither all beleeuers, but to them alone which endure tormẽts euen vnto the death for the profession of the name of Iesu Christ: and haue as it were sealed vp with their bloud amongst vnbeleeuers, the Indenture of the Gospell, as Cyprian speaketh: whose captayne is the finisher and accomplisher of our fayth Christ, as the author of the Epistle to the Hebrues

The outward martyrdome what.

Cyprian.

Instrumentum Euangelicum.

Heb. 12. *ver.* 2.

the

the 12. chap. verſ. 2. doth very notably ſet him forth, to be followed of all the godly. And they onely follow him, whom therevnto he chooſeth, and calleth, that is, whom he vouchſafeth of that honour. For to ſuffer reproches in this behalfe, the Apoſtles by their example haue taught, Acts 5. ver. 41. to be reckoned a matter of great honour, and gayne. The ſame alſo haue they taughte in wordes, eſpecially Paul, whoſe life apeareth to haue bin a continuall Martyrdome. For he ſo caryed about both in his mind Chriſt crucified, and ſo ſet him forth, and paynted him out with his talke, and ſo expreſſed him in his life: that he alſo caried about him in his fleſhe, his markes, not paynted, or fayned, as the Franciſcan Fryers Idoll, but printed in all partes of his body: as the which muſed vpon, and practiſed this onely thing, ſince Ieſus chooſe him to be of his felowſhip: that he might fulfill the reſt of the afflictions of Chriſt in his fleſhe, for his body ſake, whiche is the Church. It is not, in ſoth, the part of a godly, & wiſe man, to draw vnto

Act. 5. ver. 41.

This martyrdome for Chriſt glorious.

Paules life ſuch a continuall martyrdome.

Fryer Frauncis fained to haue woundes as Chriſt, by the Franciſcan Fryers.

Coloſ. 1. ver. 24.

vnto him rashly the hatred of the world, or without iuste occasion to enter into daunger vnder the pretence of trueth, or religion: but to reiect & refuse it, beeing offered of God, it is the parte of a faynt harted and faythles man. Wherefore although it be not necessary that al men should witnesse their profession of the Gospell, by outward suffering and torments, muche lesse seale it vp with the sheadding of their bloud: neuertheleste all those that will be accomted of the heauenly father, and Iesu Christ, for sonnes, and brethren, and not be throwen into vtter darknes, and euerlasting fyre with faith breakers, and hypocrites, ought at least to seale the same, with the preparation of their minds thereunto, as some speake: that is, ought so to haue their mindes bent, or setled, that they be ready not onely to enter into daungers, but also suffer death, if the glory of Christ, the saluation of the Church, and cause of the trueth doth require the same. Whether these newe companions of Iesu, tary such mindes or no,

The godly ought euer to be willing to suffer this martyrdome, when iust occasion is offered.

no, it is not harde to iudge, by these thinges that they haue hytherunto done, and yet doe. For they that are alwayes present with the sworne enimies of Christ, and dos take secrete counsell with them, doe encourage tyrants, are to tormentors as it were bellowes to kindle flaming fyres, against the sonnes of God, the brethrē, and members of Iesu Christ: finally which apply all their intentes, and purposes to that ende, that they maye crucifie the true professors of Christ, howe can they haue minds prepared, and ready to beare the crosse?

The Iesuites haue not this willingnes to suffer this martyrdome for Christ.

Cap. xiiii.

That the Iesuites haue a great resemblaunce, and likenes with these heretikes which are called Nazarites, the enimies of the crosse of Christ.

IT is euidently knowen by the historie of the Actes of the Apostles, that assoone as the light of the Gospel began to spread abrode his beames, Satan rayled vp agaynst it diuers

kindes of enimies: which although they were very vnlike one the other amongst themselues, yet they dyd all conspire together in this, that they hated Christian religion, and laboured by all their deuises, and endeuours, eyther wholly to let, eyther to hinder the course of the Gospell. Amongst the Iewes there were especially the High Priests, the Pharisees, and the whole commune of ỹ Priesthod. There were also amongst the people very many, which were oftentimes stirred vp by those fellowes. Amongst the Gentiles there were diuers kindes and states, as those times did require, of the which perhaps somewhat shal be spoken at an other time. Now I will speake of a certayne kind, which that perpetuall enimie of Christ, and hys Church had set forth by a speciall deuise, and instructed with a peculiar subtiltie. It was a kinde of men both very craftie and very pestilent: the which as it did the more secretly vndermine the Church, so did it hurt it more daungerously. First it crept in subtilly to the duetie of teaching: for

The Nazareans described, and their practises, agaynst Paule.

it

it insinuated it selfe, as it appeareth, vnder the colour of spreading abroad the Gospell. And for as muche as the name of Paule was very famous, for his marueilous dexteritie in preaching the Gospell, and his happy successe in publishing thereof, (whiche thing also gote him the hatred of very many) these hypocrites thought best chiefly to set them selues against him: thinking that to be very profitable for their purposes, and deuises. For they thought that to be the readyest waye for them to come to glory, and gayne, which they onely regarded, and whervnto they turned all their doctrine. Therfore taking vpon them the person of Apostles, they sought by all kinde of lyes & trecheries, to remoue Paule from his place, and to thrust him from his seate: that is, to take away all authoritie from him, and they troubled him wonderfully with diuers slaunders. Nowe as they had taken vpō them to bere, and to backbite him aboue others: so he dealing with a good conscience in this his vocation, did set him selfe stoutly, and

The Nazareans tooke vppon them to be Apostles.

Paules constancie and boldnes in the defence of the Gospel agaynst them.

constantly agaynst these ministers not of Christ, but of Satan: well perceiuing what this enimie by them did goe about to bring to passe. As therefore he well vnderstode the craftinesse of these deceiuers, so he most clearely discouered them vnto all congregations, paynting them out, as it is sayd, in their owne colers, and that not in worde onely, but also by writing, that ỹ memory therof might remayne with the posteritie, to their great profite. For the Church hath in that description of the Apostle a liuely picture of all false teachers, and heretikes: whiche if all that profesle the name of Christ, did marke, and note, it would be farre better with a great number, and the Church of Christe should feele lesse hurt. Merely in that picture of the Apostle, these new kind of deceiuers of whō we now speake, seemeth vnto me most of all to be expressed. For there is suche a likenes betweene them bothe, that the one may worthily seeme to be, and to be called, not onely the image, and liuely portrature, but the fathers also of the

Paule in these paynteth out al false teachers to the posteritie for euer.

other.

other. Onely this vnlikenes I doe note to be betweene them, that the children doe many waies passe their fathers in wickednesse, and craftines. But that ought neither to seeme to be a newe thing, neither to be marueyled at. For Satan the common father of them both, by long vse, and experience of many things, doth euery daye waxe wyser, and crafftyer then him selfe. Wherefore it is no maruel if his second deuises be more wylier (as the Prouerbe goeth) and the last egge of this crowe be more hurtfull then the first. Herein they doe agree well first, that as that enemie of Christ, so soone as the Gospell began to be published amongst the Gentiles, brought them in subtelly vnder the pretence of the lawe, and religion of Moses: So immediatly when the light of the gospel began to shine again, & to be restored, craftily he stirred vp, & not onely conueighed into the Church, but also by, and by aduaunced these, being couered with the title of Iesus, and decked with the shewe of godlynes, and furnished with many practises to de-

The Iesuites worse then the Nazareans.

Satans later deuises worse thē his former.

ceiue. And to the entent that euery man may the ſoner vnderſtād, what great likenes and agreement there is betweene bothe the ſortes, I haue thought good to laye before all mens eyes a compariſon of them.

The falſe Apoſtles whiche Hierom & other doe call Nazarēs, or Nazareans, as touching

Enemies of the croſſe of Chriſt. *Phil. the 3. ca.*

Teachers of an other goſpel, thē that which was deliuered of Paul, and corrupters of the ſame. *Gal. 1.*

Teachers of other doctrines, *1. Tim. 1. ver. 3.*

diſobedient, vaine talkers, or talkers of vanitie, and deceiuers of minds. *Tit. 1. ver. 10.*

Such as gaue heede to fables, and the commandements of men, that turne away from the truth. *Tit. 1. ver. 14.*

Authors of fables, and genealogies which are endles, whiche breede

queſti-

ching their doctrine, were

questions, rather then godly edifying which is by faith. *1. Tim. 1. verſ. 4.*

Diſturbers of the congregations. *Acts. 15. verſ. 1. Gal. 5 verſ. 10.*

Authors of diſſentions and offences. *Rom. 16. verſ. 17.*

Authors of prophane, and vayne bablings, & oppoſitions of ſciences falſely ſo called. *1. Tim. 6. verſ. 20.*

The ſumme, or effect is, that the falſe Apoſtles doctrine is contrarie to the doctrine of Chriſt, that is, the Apoſtolicall: that it is fabulous, vaine, unprofitable, breeding diſſentions, and offences, or (as theſe Romiſhe Tenets are wont to ſpeake) Schiſmaticall and offenſiue.

To transforme themſelues into the Apoſtles of Chriſt. *2. Co. 11.*

In the maner of deliuering their doctrine, they wer wont

To make a ſhew of godlines, but to denie the power therof. *2. Tim. 3 verſ. 5.*

To make a fayre ſhewe in the fleſh. *Gal. 6. ve. 12*

To boaſt in the fleſhe, *Philip. 3.*

To deceiue the hearts of the ſimple, with faire and ſmooth ſpeaches, and flatterings. *Rom. 16. verſ. 18.*

To bark like dogges at godlye, and notable men. *Philip. 3. & 1. cap.*

To ſet to ſale, and to handle deceitfully the word of God. *2. Cor. 2. verſ. 17. & 4. verſ. 2.*

as deceitful workmen *2. Cor. 11. verſ. 13.* and euill workmen. *Phi. 3. verſ. 2.*

The ſumme, or effect is, that they were counterfait hypocrits, that they did nothing ſingiely, or playnly, that they

they vsed speache framed to deceiue, that they corrupted craftilye those things that were whole and round.

The end & scope of their purposes and doings, was

To serue their own bellye, and not Christ, & to honor their belly for their God. *Rom. 16 ver. 18. Philip. 3. ver. 18.*

To seeke their owne, & not those things that are Christs. *Phi. 2. v. 21*

To teache things that they ought not, for filthy lucre sake. *Tit. 1. ver. 11.* and to subdue whole houses.

To beare rule imperiously, and to play the tyrāts in the Church, with the reproche therof. *2. Cor. 11. ve. 20.*

To bring other into bondage. *Gal. 2. vers. 4.*

To flee persecution for the crosse of Christ: & to glory in other mēs flesshe. *Gal. 6. ver. 12. & 13.*

The summe, and effect is, that they referred all thinges to their owne gaynes, to wit, their owne ambition, and couetousnes, two plagues or pestilences of the Church, and the welsprings of all euill: that they were inflamed with the desire to beare rule, that they were in respect of thē selues lofte and gentle, that they were cruell and fierce to others.

The image of true teachers set foorth in Paule, of false teachers in the Nazareans.

Those thinges that Paul hath written, not so much against his owne enemies, as the enemies of Christe, and hath in his Epistles here, and there inserted: I thought good to referre vnto these heades, placed in this order, that they might the more easily both be seene with the eyes, and conceiued with the minde. And as both in these men is persons, & doctrine there is set forth vnto vs an image of all false teachers, and sure markes of corrupt doctrine: so in Paule, and his doctrine, we haue a true, and liuely picture both of the true ministers of Christ, and also sincere, and pure doctrine: for they must both be ioyned toge-

together, if we will iudge aright. Neither is any mans doctrine so muche to be wayghed, and esteemed by his tong and talke, as by his life, & deeds. For of such deceiuers writeth Paule, Tit. 1. They professe them selues to knowe God, but denie him in their deedes. It is also well written of Cyprian, that the testimonie of the life is more effectuall, then of the tong: and that workes hath their tong, and their eloquence, yea when the tong keepeth silence. For as there can not be a holy life, which is not ordered according to the rule of holy doctrine: so it commonly commeth to passe, that he which leadeth a life not agreable vnto this rule: is willing, and endeuoreth to breake, and corrupt (if he were able) the very rule of good liuing: as euery naughtie man desireth that good lawes might be banished, and destroyed, although he prayse them sometime in his talke. Briefly, the record of the life doth not so muche deceiue, as of the tong: the whiche the sentence of Christ dothe confirme, willing vs to trye out false prophets

Tit. 1. ver. 16.

Cyprian.

Mens doctriue to be iudged by their life, not by their tong.

The tong doth sooner deceiue, then the life.

Mat. 7. ver. 15.

Matth. 7. ver. 15. prophets, and wolues couered with sheepes clothing, by their fruits. For albeit they counterfayt neuer so much, and often times also deceiue wise men: yet at length their wolvish nature doth bewray it selfe. But chiefly a sure iudgement may be had, by the scope and marke vnto the which euery man driueth, and whereunto he referreth al his counsayles, & endeuors: as Paule doth playnly signifie in certayne places, noting this especially in false teachers, renegates, & deceiuers: that they erred from the marke, and turned aside els where. Verely it is chiefly the care of true teachers, to apply all their thoughts, and doings to the doctrines deliuered vnto them by God: as the which regardeth nothing more, & counteth nothing better, then to submit their wils to Gods will, and to be obedient thereunto. But it is a common thing with false teachers, to turne the heauenly doctrine to the marke, which they haue set before them selues: to the intent they may force it to serue their owne purposes, commodities, yea and their owne

The ende and scope of mens doctrine, a sure token thereof.

1. Tim. 1. & 6.
2. Tim. 2.

The end of the true teachers doctrin, to seke the wil of God: of the false, to seeke their own lustes.

owne lustes. The same doth Paule writing to the Corinthians the firste Epistle, and 14. chapter, sharpely reprehende, speaking of them which abused the gifts of tongs: the whiche place of the Apostle, Chrysostome that godly Bishop, and good interpreter of Paule expounding, sayth: Marke howe hers agayne he squareth the stone to the squier, seeking euerye where the edification of the Church. So that the Apostle doth teache both in this place, and els where, that all things are to be referred to the edification of the Church. Which marke, who so will regard, shall not easilye erre, but he that hath any other respect, must nedes misse often times. I. Cor. 14. Chrysost. ho. 35.

Nowe let vs consider, vnto whiche sort these newe Apostles do belong, and vnto whom they are more like, eyther Paule, or those disguised Apostles. What the doctrine of Paule was, his Epistles doe witnesse: but what his aduersaries was, it maye certaynely bee knowen, partely by Luke, Acts 15. chapter: partely by Paule him selfe, namely out of the

Epistle

Epistle to the Galathians: and partly by Hierom, especially out of his commentaries vpon Ezechiel, 16. chap. and certayne other olde writers. The effect is, they went about to couple the kæping of the olde lawe (these are Hieromes owne wordes) with the grace of the Gospell, and to ioyne Moses vnto Christ. But howe small a matter is this, I pray you, if it bee compared with the riffe raffe of the Iesuites doctrine, in the which there is scarce a leafe, wherein there is not read some, much more grœuouser reproche against Christ, then that was? If for that doctrine the Apostle doubted not, and that with indignation, to call them the enemies of the crosse of Christ, which inuerted the gospell, which he hauing receiued of Christ, had preached: are not these to be taken for the very sworne enemies of Christe, and his Gospell, of all these that haue professed Christe, that loue him, and are carefull for his glorye? For what Christ, I pray you, shoulde we haue, if we harken to these newe maisters, and folowe them? For al-

The Iesuits not like Paule, but the Nazareans, in their doctrin.

The Iesuits deface God, and his glory, in sanctifying, and deifying men.

most

most all the ornamentes whiche the father hath bestowed vpon him, are pluckt from him: and turned ouer, not vnto Moses the rare Prophet of God: but vnto infinite obscure, and vnknowen, eyther Saintes, as these men tearme them, eyther false gods, which haue bin sanctified, or deified by filthy, and lowde men. His grace promised by his death, sacrifice, and merite, is not onely obscured, but also extinguished, & buried by these mens doctrine, of the merites of man, and workes whiche were not good, but partly superstitious, and partly wicked. For what, I pray you, doth that huge heape of euils, that shoppe of wickednes, and nurse of mischeifes, the Masse leaue vnto it? Againe what soeuer these men teache of the fyre of Purgatory, prayer to the dead, worshipping of images, pardons, the Popes supremacie, the authoritie of the church, and such other like matters: what els are they but mens dreames, and deuises more vayner then old wiues tales? Is it not meere vayne babling the greatest parte, of

The Iesuits deface Christes grace, by mans merites and workes.

The Masse iniurious to the grace of Christ.

those

those things, which vnder the title of the traditions of the Apostles, are deliuered as the Oracles of God, vnto Christian people, and are chrust vpon them both to be beléeued, and obserued? What néede I to speake of many ceremonies? For it is certayne, that almost all the Iewishe ceremonies, except circumcision, which these aduersaries of Paule, or rather of Christ, and the truth, did chiefly vrge: are rayled vp, and brought againe into the church of Christ, many thinges also therewithall mingled out of the superstition, and vngodlynes of the Heathen. And when at length men began to beléeue that religion consisted in them onely, their heape with continuall additions grewe so great, that it was altogether intollerable, & began with the hugenes therof to fall to the ground. Neuerthéles as if those things which were inuẽted, & brought in by the predecessors, were not sufficient: these newe workemen doe labour to adde to the former, suche as they haue lately coyned in their owne shoppe. Is not this to teache other

Iewish, & heathenish ceremonies brogh̄t into the Church of Christ, by the Papists, and Iesuites doctrine.

doctrines,

doctrines, and to bring in darknes at the none light, yea, and to call againe bõdage, libertie being once obtained: Moreouer, that vnlearned, brabling, hurtfull, yea pernitious questions are ioyned with the Iesuites doctrine, it is thereby well knowen: that they embrace all the confuse heape of the Popish diuinity: nor do signify in any place, that I know, that they mislike the thorny or subtil trifles of ỹ schole-men. Whereby it euidently followeth, that these newe false apostles, as touching the nature of their doctrine, do not differ from the olde: sauing that these mens doctrine is more erroneous, & corrupt then theirs, and further off also from the simplicitie, and puritie of the Gospell. As touching the maner of insinuating themselues, and creeping into mens bosomes, and rushing vnto the tower of doctrine: that is, the pulpit, or the chayre: there is to be seene very great likenes betweene them both. They were Iewes by birth, by profession Christians, but in very deede, of that sorte of men, which of some are called

The Iesuits doctrine more corrupt then the Nazareans.

The Iesuites in the ambitious maner of their teaching like the Nazareans.

neuters, that is, which imbraced earnestly neither religion: abusing notwithstanding craftily both vnto their gaynes. What course these new hypocrits haue taken, and by what practise they haue mounted, & are come vnto this degree, and place, whiche nowe they haue, it is not vnknowne vnto many which are yet aliue. Hauing attired them selues cunningly with a visor of godlines, they came abroade when the times were miserable, and lamentable: that is, when all things in religion were out of order, and tumbled vpside downe. The maner of their countenance, of their voyce, of their gesture, and the behauiour of their whole body, was so squared and framed to the time, and all occasions: that many began to hope, that all thinges that were decayed, and corrupted, should shortly be restored, and repayred by the faithfulnes, paynes, and diligence of these newe teachers. And herein stode not the least parte of Satans subtelte, that they did dissemble finely, that they and the Monkes did not ioyne hands toge-

The Iesuites counterfait holynes, and hypocrisie, to win credite at the first.

together, whose slouthfulnes, and rioteousnes had nowe already brought them into hatred, and contempt with all men. They signified plainly, that they had no dealing, nor conference with the Priests, whō they knew to be infamous with all mē, for their notorious ignorance, & filthines of life. But now it is knowen in very deed, that they intend this one thing, to enriche them selues with their spoyles, and decke them selues with their feathers, and place them selues in their seates, and roomes. Which purpose of theirs whiles I consider, that came into my mind, which Iosephus in the 11. booke of the Antiquities of the Iewes, the 8. chapter mentioneth, touching ye sleight of the Samaritans. The Samaritanes, saith he, in the distresses, and afflictions of the Iewes, denie themselues to be their kinsmen, saying them the trueth: but when they see them to haue good successe, by and by they thrust them selues into their felowship. Hereby it sufficiently appeareth, that it is no newe, but an olde policie commonly vsed of the cor-

Ioseph. li. Anti. Iuda. 11. ca. 8.

The Iesuites do vse the policie of all false worshippers of God.

rupters of the true worshyp of God: to wit, to be touched in deede with no religion, neuertheles to fayne, and professe, as occasion serueth, any religion: and to bende, and turne their minds thither, where any hope of lucre, and gayne doth appeare. Doth not these disguised Apostles, euen as those ancient, beeing vayne glorious, and pleasers of men, chiefly endeuor to make a fayre shewe in the fleshe: for what els are they, then the parasites of wicked Popes, ignorant princes, and the superstitious vulgar people? Is not this a common endeuour, and practise with these men, to make suche as they smel to be little fauored of them, for their free & franke profession of the trueth, and godlynes, more odious vnto them by inuenting of slaunders agaynst them? Agaynst godly and learned men, eyther which are absent, or which are dead, whose sight they can not abide, and whose voyce they can not beare: they practise their doggishe eloquence, as the prouerbe is, and they gnawe them, euen beeing dead, with their spitefull teeth.

The Iesuites pleasers of men.

The Iesuites slaunderers, and backbiters of godly and learned men.

teeth. Hierome amongſt other things, Hierome.
writeth of thoſe whom he calleth (as I haue ſayd) Nazareans, thus: a teſtimonie which in his right place agreeth with one ſence, or meaning, they labour to make to ſerue to an other. The which not onely agreeth with the wordes of Paule, but doeth alſo in a manner expound them, eſpecially that which was ſpoken of before out of the 2. to the Corint. 2 that they vſed to ſet to ſale, and to corrupt the worde of God.

In this poynt, theſe newe huckſters doe diligently followe them, when eyther they ſpeake of the ſcriptures to pleaſe the Popes: eyther tickle the eares of Princes, whom they haue bewitched with their inchauntments, eyther labor to ſtirre vp, and inflame the rage of the furious vulgare people againſt vs, whom they knowe as well as thoſe that inhabite thoſe regions of the earth, wherein they goe directly foote to foote contrary vnto vs. Certaynly they doe then declare how truely they call the Scripture a noſe of waxe. For they turne, The Ieſuites chop & change and corrupt the worde of God, to get the fauor of men. Antipodes.

or rather wrest it, whither it pleaseth them. The words of the Scripture sounde with them what they liste, and therein they see, what their affection leadeth them vnto, and what they like, is a matter of religion, and holines. But they are greatly deceiued, if they iudge vs by their owne disposition. We haue learned out of Paul, to handle the holy oracles more religiously. Verily we acknowledge the minde of the holy ghost to be contayned in the words, wherevnto we are wont to submit our iudgement, will, and affections.

The ende of the Iesuits doctrine

It remayneth, that we loke vppon the scope and ende of their doctrine. Wherevnto the vile and slauishe flattery, and cruell backbiting of these newe masters doth tende: their lyfe and doings, as effects therof do plainly declare. For we finde dayly by experience that very manye purposes are not knowen but by the euentes.

A Franciscane Fryers hypocrisie to climbe to the Popedome.

It is reported, that a certayne Fryer of the order of the Franciscans, which bredde vp hither vnto many cruell wolues, and suttle foxes: came vnto

the

the Popedome by a wonderfull practise. At the time of his meales, he causeth his table to be couered with a fishers nette: which fact of his, diuers did take to be a signe of rare holines. But what came to passe? When this notable hypocrite had gotten the pray he hunted after, that is, was mounted to that lofty seate: then at the length he ceased to couer his boorde with that mysticall nette, and it was vnderstode what minde, and purpose that Fore had. So if there be anye man, which eyther knoweth not, eyther doubteth, to what ende the title of the Iesuites, being no lesse holy in shewe, then straunge, haue bin inuented, and vsurped of these confederates: and why they haue taken vpon them this colour, or rather vsor of godlines, and learning: let him consider what hath bin brought to passe, within these few yeres, by these malking religious men, and whereunto they are come within so short a space, from very obscure, and slender beginnings: and he shal easily perceiue, if he haue but a sparke of iudgement,

The Ieſuits ſodayne aſpiring to high roomes, & great liuings, ſhew what their ende is.

whether they haue ſought their own, or the things that are Chriſtes: whether the worſhip of God, or the care of their owne bellies, hath ledde them to put vpon them this perſon, & hath brought them into this ſtate. Hath ambition, and the deſire of their own glory, or of Chriſts, aduaunced them from the loweſt ſeates, to the higheſt chayres? Hath the deſire of the ſaluation of the Church, and pitie of the ruine, and calamitie therof, or the regarde of their priuate commodities drawne them out of the duſt, and as the prophet ſpeaketh out of the dunghill, into ſo ſtately houſes, and palaces of prelates, wherunto are ioyned liuings, and wealth of equall rate, and valewe? Let the olde, and true Apoſtles be a little compared with theſe new, what thing is there, wherin they may be ſayde to be like, or rather not vnlike? Let alſo the auncient Monkes be compared with theſe vpſtartes, who would beleeue that this iſſue ſprang of thoſe fathers? but if you liſt to compare them with the Monkes of the middle age, and thoſe

The Ieſuites farre vnlike the Apoſtles of Chriſt.

of

of later times, although they doe all take their beginning from that onely father of lyes: yet they in compariſon of theſe may ſeeme to be ſouthfull, doltiſhe, and wretched. For the thing it ſelfe witneſſeth, that theſe men haue within very fewe yeares founde out, and gathered togeather more ritches, and riſe alſo higher, then they coulde in many ages. Verily the later hath farre ouergone the former: and that is fallen out, which oftentimes we ſee to come to paſſe amongeſt trauellers, that they that toke their iorney laſte, do leaue them a great waye behinde them, whiche went on their way firſt. So muche in the compaſſing of matters, can diligence, ſpeede, and induſtrie do, wherwith Satan their cõmon father, hath furniſhed them aboue al other. And in this thing we may perceiue ỹ which diuers times cõmeth to paſſe amõgſt men: that the yongeſt of many children are better beloued of the fathers, then the other. For the reſt doe ſeeme in compariſon of them, to be caſt of, becauſe they are not regarded,

The Iesuites farre more forward in aduancing themſelues then the old tolerable, & later intolerable monkes.

The Ieſuits the Popes their fathers dearlings, in reſpect of the monkes their brethren.

theſe

these onely are their dearelings, these are enriched, and aduaunced to honours, and dignities. To be shorte, a man would say, that these were the lawfull, and true children of the Romishe sea, and that the other were now bastards. Furthermore, whether these doe follow also filthy lucre, the inheritaunces whiche they haue gotten vnder the pretence of godlines, defeating the lawfull heires, doe sufficiently testifie.

The Iesuites couetous.

These good felowes of Iesu (of Iesu, I say, which openly professed himselfe to be poorer then foxes, & birds,) doe refuse giftes yea beeing offered: but doe most greedily accept of great houses, and riches. Whether likewise these holy men be kindled with the desire of bearing rule, and do couet a tyrannie ioyned with the contumely of the Churche: those can be fitte witnesses, amongst whom they haue gotten, and doe yet hold courts (as they call them) of inquisition of mens fayth. Verely they laye vppon the necks of the godly, and force them to beare the crosse of Christ, (whiche they

Mat. 8. ver. 20.

The Iesuites ambitious, and seeke a tyrannie ouer the Church.

The Iesuites holde cruell courts of inquisition.

they are moze afrayde to touche, then were ſometime the ſouldiours of the Romanes) moze cruelly, then they did lay it vpon the ſhoulders of Symon of Cyrene. *Mat.27.ver.32.*

By theſe, and other things, which it were to long to touche ſeuerally, they that are not altogether blinde, do eaſily perceiue, howe great a likenes there is in all poyntes, betweene theſe counterfayt fellowes of Jeſu, and the olde aduerſaries of Paule. And foz as muche as they can not denie, that this Apoſtle was the moſt true felow of Jeſu Chriſte: all that are well in their wittes may iudge, whether we ought not to call theſe mē moze rightly Anti Jeſuſes, and Antichriſts, then Jeſuites, and Chriſtians, of whiche name they ſeeme to be aſhamed. Anti Ieſuſes, & Antichriſtes, the Ieſuites true titles.

Cap. xv.

That the auncient title of Chriſtians is to be kept together with the auncient godlynes.

We heare the dayly cõplaints of many foz diſſentions in religion,

religion, which almoste are infinite, vttering that old saying, that they see in deede who they may shunne & flee, but that they see not whom to follow: and for this cause we not only heare, but also with great griefe see most part of men to cast away all thought of religion, much more the care therof. As I confesse that complaynt of the number, and diuersitie of dissentiõs to be most true, which thing also greueth me very much: so whereas they deny they see whom to follow, it is most certayne, that it cõmeth not of the true desire of religion, but of the hatred, wearisomnes, & lothsommes therof. For if they were earnestly touched with the loue therof, they would quickly see whom they are to follow. Verely these cõplayning, & ouerdeinty felows seeme vnto me to do no otherwise, then if many should striue together, a great many torches beeing lighted at noone day, which of them were to be taken, & followed for the brightest: one offended with that striuing, and multitude of lightes: should hide him selfe in a darke hole, and should shunne all light. As though

Against complaint of dissentions in the Church.

Similitude.

Dissentions no iust cause, why men doe not come to the trueth.

though he might not rather, and also ought not to loke vppon the sunne, and folowe his light, making no account of all the other lights. God calleth vs with a lowde voyce vnto him selfe, why then doth the horesy clamors of men hinder vs? He hath opened an enteraunce vnto vs by his sonne, as a moste right and straight waye, and sure gate vnto him selfe, why dothe the bypathes deuised by men trouble vs? His voyce is cleare, if so be we giue eare, and be willing to be taught: the waye also is playne, and darke, or harde to finde out vnto no mā, but vnto them which refuse to open their eyes. All men cry out, that they loue the truth, and bost that they seeke it: but this speeche is in many mens mouthes very rise, yet their mindes muse vppon other thoughtes, and intende other purposes: and are moued with no more loue of knowing the truth, then was Pilate, when he heard Christ speake of the truth. And this is not the least cause of dissentions, as I truste I shall at some time, or other make euident.

Ioh. 19.

A great cause of dissentions, that men are not desirous to speak the truth in Gods worde, where it is to be found.

euident. If we loue, and seeke the truth, why do we more regarde and harken vnto men, then God? Why haue wee not rather recourse vnto the very fountayne it selfe, then sticke so muche vnto the riuers? Why are we rather tyed vnto things present, then call to remẽbraunce things that are past? Why do we not rather fetch the forme of godlines, & rule of trueth from ỹ godly, and learned antiquitie, then runne vpon new rockes? But to returne to this new garrison of Satã, omitting at this present al other: these confederates lately sprong vp, beeing but yet children, where as they endeuour to innouate all things, cease not neuertheles to boast of antiquitie, and obiect it forsoth against vs: they commende in woordes, that whiche they condemne in their doings: they labor to establishe, and auouche with their tong, that which they ouerthrow and ouerturne with their hand. We doe loue, reuerence, and desire to haue restored, and as much as we can, haue restored, the doctrine, and forme of religion and godlines, which is, auncient,

The Iesuites newly sprong vp, boast falsely of antiquitie in their doctrine against vs.

cient, and Apostolicall: notwithstanding these innouators are not ashamed, to cast vs in the teeth with the dishonest nouelties. We account it to be extreme impietie, and that it doth as it were condemne God of folly: to goe about to rayse vp being buried, and to bring to light agayne, those old ordinances of Moses, whiche God, as he did once appoynt, so did he after abrogate, & repeale. Contrarily these men, euen as did those Iewish Christians, doe holde that they are to be kept: and doe disanull those thinges that Christ by his Apostles hath placed in their rome, that they might shewe them selues two manner of wayes, to be enemies of God, and of Christ: in that they not only ordaine that whiche is not lawfull by Gods worde: but ouerthrowe, and repeale, that which is lawfull, or rather, that which is ordayned, and established. The thing therefore it selfe sheweth, that they haue bin suborned, and substituted by Satan, not to call backe agayne the auncient, and true religion: but to nourishe the confusion which

The Iesuits forbid that which Christ hath cōmaunded, and commaund that which he hath forbidden.

The Iesuites stirred vp by Satan, and why.

which he hath brought in this laste, and as it were, olde age of the church: partly by cõsidering the errors, which he hath already spread: partly by encreasing them: and by corrupting more and more the face of true religion deformed many wayes by their predecessors: to establish superstition, and Idolatrie: and that according to the maner of this Juggler, vnder the color of reformation, & buylding vp. But it is well, that this enemie did somewhat lately thinke of the musteringe of this supply of souldiers. For the lighte of the Gospell hath nowe spread his beames so farre, and wide, that it is no easie matter for them to extinguishe it: the truth hath taken suche deepe rootes in the minds of many, that it is an hard matter to pluck it out. Notwithstanding, it is to be lamented, that in ỹ meane while, the eyes of many vnwary, and ignorant men, or to speake more flatlye with Paule, suche as are children in vnderstanding, and foolish, are so bewitched, and daseled with these mens charms, and doting tales, that they entertaine,

The Iesuites seduce child ish & foolish men. 1. Cor. 14. ver. 20 Gala. 3. ver. 1.

heare,

heare, haue in admiration, and follow these obscure vpstarts, as if they were Angels sent from heauen. But suche is the disposition of many, that according to the saying of Christ, they loue darknes more then light: and had rather follow blinde guides, then those that can see clearely: briefly, that preferre cruell wolues before faythfull shepheards: and had rather buy their destruction dearely, then receyue saluation freely offered. Truely it is a wonderfull, and a pityfull thing, that these vagrant, and wandring persons, thrusting vpon men, vnder the pretence of the traditions of the Apostles, moste absurde thyngs, and most contrary to the true, and auncient forme of godlines: shoulde be harkened vnto, and embraced: and in the meane time those thyngs should be let passe with closed eyes, and stopped eares, which Luke in the historie of the Actes of the Apostles, hath as faythfully deliuered, as he wrote the history of Christ: to wit, the Gospel, concerning the infancie of the Catholike and true Apostolike Church, and

Ioh. 3.

The lamentable blindnes of those that are seduced by the Iesuites.

the first ordeining and founding therof. Who can doubt, vnlesse he be vtterly a godles person, that as Luke is the onely writer, so the holy Ghost is the onely author of both the bookes? Neither is there any doubt, but that this spirite, the gouernor, and guider of the Church of Christ, would haue that maner, and forme committed to writing, to be deliuered, and leaft to the posteritie: to the intent it mighte haue continually a paterne to looke vnto, and folowe. Verely Erasmus thought very conueniently, and truely: that it was meete that Christians should with greater desire couet to vnderstande the originall, and beginning of their owne people: that after they haue knowen, by what meanes it hath growen vp: they might perceiue, that religion beeing decayed, was by the selfe same to be restored. For albeit that historie of the Actes of the Apostles be very shorte, neuerthelesse there wanteth nothing, that belongeth to the right buylding of the Church. Here a man may see what was the Apostles doctrine, fayth, discipline,

Erasmus.

The actes of the Apostles cōtein a full platforme of the Churche of Christ, wherby to discrye all seducers, and namely the Iesuites.

ripline, and good gouernment: and what ought the Christian and Catholike to be. By these beginninges, and foundations, a man may surely knowe, what afterwarde hath bene fitly, and rightly buylded vp, and added, and what otherwise. By this rule who so hath but a meane iudgement, maye quickly perceiue what ought to be receiued, and borne with in religion: and shall discerne with litle adoe things that are right, and true, from those that be counterfaite and false. And namely he shall verye easilye finde out the hypocrisie, and deceitfulnes of this diuelishe felowshippe: both in the name that it hath newly inuented vnto it selfe, as in the very thing likewise, which it falsly chalengeth vnto it selfe. For what is more meete, and conuenient, then that they which beleeue in Christ, and professe themselues to be of his schole, and housholde: should receiue, and holde their name of him, and should be called Christians: what also is more iust, then that they which professe them selues to be his disciples,

We ought to be Christians not only in name, but also in deede.

should keepe, and follow his doctrine? And as by their name they witnesse the affinitie, coniunction, and fellowshippe they haue with him: so likewise that they shewe forth, and as it were seale vp al these things by their life, and deedes. Therefore we must ioyne vnto the name, the thing that agreeth therevnto: least that our life denie that, which the worde or name doeth affirme, and at length beeing shut out from his fellowship, we be cast into vtter darknes with all hypocrites. If so be we loue the thing, that is, Christian godlines, and religion, there is no cause why we should be eyther ashamed, or weary, of the name which professeth it. But as touching these newe companions, where as Iesus is the same, that Christ, and they signifie playnely that they are ashamed of the name of a Christian: and it is manifest, that they are destitute of the thing, which ought to be ioyned with the profession of the name: there is no cause why they should call them selues Iesuites, and saye that they haue fellowshippe

The Iesuites seeme to be ashamed of the name of a Christian.

shippe with Iesu: but if they wil say the trueth: that is, desire to expresse by their name, the thing that is proper vnto them, they may cal themselues both most truly, & aptly, in steede of Iesuites, Gehezites.

The Iesuites true name.

FINIS.

Matth. 12. vers. 37.

By thy wordes thou shalt be iustified, and by thy wordes thou shalt be condemned.